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THE
MISSIONARY HERALD.

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THE receipts from donations for the month of December were cheering, reaching a total of \$54,591.49, an advance over those of the corresponding month of the preceding year of about \$5,600. The receipts from the same source for the first four months of the financial year were \$117,241.49, about \$4,500 less than those of the corresponding months of the preceding year. Legacies have amounted during the same period of four months to only \$15,063.58, against \$42,040.04 received during the corresponding period of last year. The total receipts for the four months are therefore, owing to this large falling-off in legacies, about \$31,000 less than they were last year at the same date, about \$1,400 less than the average for the preceding five years. Let us hope for unusually generous offerings during the early months of the new year.

THE condition of affairs at the Samoan Islands is a reproach both to the United States and to Germany. We have heretofore referred to the removal of King Malieotoa by the German authorities, and his transportation first to Western Africa and then to Germany. The United States had practically pledged itself to maintain the existing government at the islands, and to uphold the king against an insurgent chief. But the German officials incited further rebellion and supplanted the king by this insurgent chief, who was used as a tool for their own purposes. The result has been a bitter civil war throughout the Samoan group, which could have been avoided had the United States authorities given the protection they had pledged, or had Germany not interfered to support the insurgents. The natives will be ground to powder, as between the two millstones, and some foreign power, probably Germany, will make the prevalent disorder a pretext for *annexing* the islands.

AFFAIRS on the east coast of Africa are in a sad condition, threatening the life of several missions, if not of the missionaries. The trouble has arisen, as Prince Bismarck clearly admits in his diplomatic correspondence, from the folly of the colonists connected with the German East African Company, who, instead of conciliating the natives near whom they settled, assumed that they were lords of the country. The natives rose against those whom they regarded as invaders and thieves, and the German war-vessels were called upon to defend their countrymen. The conflict has raged along the coast opposite and north of Zanzibar, and the Germans have been beaten and driven out. The native leader, Bushiri,

has a large force behind him, and has captured and plundered Bagamoyo. So far as yet appears the hostility of the natives has not been aroused against the English, but it is to be feared that in their excitement they will drive out all foreigners. In the meantime the Sultan of Zanzibar, doubtless stirred up by the bloody doings along the coast, has been ruling as only a savage could, ordering brutal executions of prisoners, and affirming that henceforth he should govern strictly according to Mohammedan law! Those who are best informed regard the blockade of the East African ports, so far as Germany is concerned, as having no reference, except ostensibly, to the slave-trade. It is simply to defend her colonies and her prestige. Our chief interest in all this sad complication is for the missions at Mpwapwa, Uganda, Bondei, Magila, and at other points. May the Lord maintain his work, and protect his missionary servants! The latest word is that Bushiri has interposed, at the risk of his own life, to protect Bishop Smythies of the Universities' Mission.

WE had hoped that before it was necessary to go to press with this number of the *Herald* more and more definite news would be received from Mr. Stanley in Africa. The reports received both from Zanzibar and the Congo of his arrival at Bonalya, on the Aruwimi River, seem to be authentic, and yet there is something suspicious about them. No one, outside of Central Africa at least, knows of any such place as Bonalya, and if Mr. Stanley was able to send letters to Stanley Falls it is certainly singular that in sending messengers to the coast these letters, or copies of them, should not have been brought, giving more details. The tidings which have been telegraphed from the several points are quite inconsistent. Possibly the solution of the enigma which still exists as to Mr. Stanley's whereabouts will be clearly solved before this paragraph reaches our readers. We trust it will appear that the intrepid explorer has accomplished all that these recent reports would indicate.

THE American Board Almanac for the present year is receiving warm commendations from individuals and papers of all denominations. The call for it has been larger than ever before, but though thousands of copies have been sold there are still thousands of families that ought to be supplied with this handbook of our missions. Send ten cents to Charles E. Swett, 1 Somerset Street, Boston, for a copy.

Two sections from the "Mission Stories of Many Lands" have been reprinted in pamphlet form with paper covers; one on "Africa," of seventy-four pages, and one on "Micronesia and the *Morning Star*," of fifty-six pages. These "Stories" are given with abundant pictorial illustrations, and will prove attractive to the eye and instructive both to children and adults. They will be sent post-paid for fifteen cents each. Address Charles E. Swett, 1 Somerset Street, Boston.

WE have previously noticed the stirring volume entitled "The Crisis of Missions," by Rev. Dr. Arthur T. Pierson. The author and his publishers, Robert Carter & Brothers, have kindly placed with the American Board one thousand copies of this book, in paper covers, for distribution among our churches. So long as the supply lasts, one copy will be given to each person who will call for it, promising to read and circulate it. These copies can be

obtained at the rooms of the American Board, 1 Somerset Street, Room A. If it is to be sent by mail, postage at the rate of four cents a copy should be forwarded. We are glad to act as distributors of this bounty, and we believe that the reading of this volume will greatly stimulate interest in work for Christ in foreign lands.

THE coming to our table of a bound copy of *The Missionary Review of the World* for 1888 furnishes a good opportunity again to commend the *Review* to the notice of our readers. There is abundant room for a magazine like this, for, whatever some may say, there is a call on the part of the Christian public for more rather than less missionary literature. This portly volume of 974 pages, made up of the twelve successive numbers of the *Review*, is full of interesting and valuable matter touching the work of all missionary societies, and is sold at the low price of \$2.50.

A GIFT of twenty-five sets of the six volumes of the sermons of D. L. Moody made by the publisher, last summer, has brought so many requests from foreign lands for additional copies that the publisher has generously given twenty-five additional sets. But these will not meet the demand from missionaries and native pastors, teachers, and others who can read English. An arrangement has therefore been effected with the publisher, F. H. Revell, by which these six volumes will be supplied us *at one sixth of the regular price* (\$3.60), or 60 cents per set, to be sent to missionaries for distribution. There are doubtless many among our readers who will be glad to assist us in taking advantage of this arrangement. To some missions, for example those in Turkey, it would be expedient to send these books by mail, and the postage will be not far from 40 cents. Remember that 60 cents will secure a set of these helpful books, and 40 cents will pay the postage to a missionary in any one of our missions except the Zulu. Gifts to aid in this work may be sent direct to Charles E. Swett, 1 Somerset Street, Boston.

THE Congregational Sunday-School and Publishing Society has received from Rev. Mr. Jones, of the Madura Mission, a letter of thanks for a generous supply of *Well-Springs*, *Mayflowers*, etc., in which he says: "They are cheering the hearts of hundreds of our Sabbath-school scholars. I give to each child a copy monthly only on condition that he or she has regularly attended the school during the month. These papers with their bright illustrations adorn the walls of the houses of thousands in this city of Madura."

WE learn from Japan that the missionaries as well as the Japanese themselves have greatly enjoyed the visit of Rev. Mr. Porter, of Lexington, Mass., who, by his presence and hearty sympathy, and by his many addresses, in which he has reported what he has seen of missions in other lands, has made a most favorable impression. Such visits from Americans to Japan are greatly prized.

THE Doshisha at Kyōto has just been visited officially by the Head of the Imperial Household, Viscount Hijikata, accompanied by subordinate officials, including the late Japanese minister to the United States. The viscount made a brief address to the students, and the Governor of Kyōto responded, alluding to the excellent reputation of the Doshisha, and requesting the viscount to inform the Emperor about the school.

In the delightful memoir of the late Abner Kingman, of Boston, the title of which will be found among our book notices, we find the following entry made in Mr. Kingman's journal: "January 19, 1862. To-day we had the cause of foreign missions presented to us at our church. For a number of years past I have looked for the Sabbath when this came up as one of the best for self-improvement of any in the year. It has usually seemed to draw out my love for Christ and his work in the world, and to be a time of quickening in spiritual life. I have tried to ask guidance as to what God would have me do in giving, and in giving our hearts have been warmed. For a few years past wife and I have given twenty-five hundred dollars a year, and in one or two cases an extra sum during the year." In the same entry, after some suggestions as to the methods of church collections, Mr. Kingman adds: "God might make a small sum accomplish more for him, if offered for a distinct purpose by warm and loving hearts with prayer, than a much larger sum without the same feelings; and I think giving from the highest motives, with consecrating prayer, is one of the highest means of grace, and will develop the piety of a church more than almost anything else."

WE are tempted to quote more from this memorial of one who seems in large degree to have apprehended the meaning of Christian stewardship. In the earlier portion of his business life Mr. Kingman was thoroughly conscientious in his gifts, and devoted at least a tenth of his whole income to religious and charitable purposes, but in 1845 he made the following additional resolve:—

"If God will give me an enlarged heart to love his cause and the souls of men, and to overcome my selfishness, which I trust he will, I will if I become worth \$25,000 give one half of my net income, and if worth \$50,000 my whole net income (deducting necessary expenses, which I hope to make moderate), to spread the gospel of Jesus Christ and to relieve the wants of man." This resolution was accompanied with an earnest prayer that he might be delivered from worldliness and undue love of riches. The resolution was kept and the prayer was answered, and though his income in some years reached considerably over \$50,000, he could thank God in later life for the resolution formed in earlier days which had enabled him to give much, feeling "that he had in no sense been a loser by it."

THE hostility to evangelical work in Austria is growing more and more intense. No better evidence of the extent and value of the "free Church" movement could be desired than is furnished by the stir which it has caused among the Roman Catholics and Rationalists. According to a Bohemian paper, the Roman Catholic Archbishop, Count Schonberg, had arranged for a conference in Prague, on the thirteenth of December. In the hall of the theological faculty, and under the leadership of the vicar-general, the following question was to be considered: "What means shall the priests employ in the hope of resisting successfully the farther progress of the sects, the Free Reformed Churches (American Board) and the Baptists?" Our single missionary in Prague may well ask for the earnest prayers of all Christian friends that there may be no diminution of the little religious liberty now enjoyed in Austria.

WITH the new year *Life and Light for Woman*, the organ of the Woman's Boards, comes to us with enlarged page, better paper, new type, and a new cover, all of which are a decided improvement, and the added space is well filled with bright articles and good illustrations. Our sister magazine is entering its nineteenth year, and in its new garb it will prove even more interesting and useful than in times past.

IN the *Herald* for December mention was made of a company of Protestants from Bitlis, Turkey, who had started for America, and whom the Turkish government had sent back under guard. We now learn that on the return journey, between Erzroom and Bitlis, the large caravan of which they formed a part was robbed by thirty horsemen, of whom it is said: "They took a dozen of the best mules with their loads, stripped the men of their outer garments and their bedding, and some \$4,000 in gold. Four hundred soldiers made a vain attempt this summer to capture these expert horsemen. They wear a sort of armor, and when the soldiers attacked them, these brigands skulked under their horses and killed a number of the soldiers. The times are dismal, not unlike the late war."

THE January number of *Der Kirchenbote* comes to us under new auspices, the paper being now issued by the Congregational Sunday-School and Publishing Society, at Chicago, with the design of furnishing a Christian journal for the German population of our land. It is a comely paper of eight pages, full of excellent reading matter. We notice in the first number the beginning of a series of articles on our Missionary Societies, commencing with the American Board.

WE regret that we are unable to give, at present, a suitable obituary notice of the late Mrs. Walkup, of Micronesia, whose death was reported in our last issue. Possibly no mail will be received from any of her missionary associates until the arrival of the *Morning Star*, which will be looked for at Honolulu in April.

CANON SCOTT ROBINSON has brought out his annual analysis of the British contribution to foreign missions, for the year 1887. According to his summaries the gifts of the Church of England Societies for foreign missions amounted to \$2,306,180. Joint societies of churchmen and Nonconformists gave \$935,240; English and Welsh Nonconformists, \$1,835,575; Scotch and Irish Presbyterians, \$1,014,700, making a total of \$6,091,695. It is simply astonishing to read that during the same period the Roman Catholics of England, Scotland, and Ireland gave for foreign missions only \$52,100. It is said to be a fact that a large proportion of money raised among Roman Catholics for the conversion of the heathen is spent within the United Kingdom in the conversion of Protestants to Romanism.

THE Woman's Board of Missions of the Interior is serving its constituents well by means of its monthly paper, *Mission Studies*, which, with the beginning of the year, has been enlarged so that it can better fulfil its design, indicated by its name, of furnishing information needed by those who would seriously *study* the history of missionary work in various lands. The paper is quite unique in its design, and is admirably conducted.

A RECENT number of *The Illustrated Christian Weekly* has a brief but vigorous article on the hindrance of missionary labors arising from the coming to America, for education, of native young men who ought to remain in the schools provided by the missions in their own lands. It argues that the native ministry, trained on native soil, will be far better adapted to the needs of their people than if they received their training in England or America. It is a fact which all missionary societies have occasion to deplore, that, at some stations, schools provided by the mission are seriously crippled because the young men who have been made ready for them have left their homes and the people among whom they should live and labor, to seek their fortunes in America. *The Christian Weekly* well says: "The best way, in the long run, is the regular way. Support the missionaries. Support the schools *on the field*. Raise up a native agency that has not been trained away from native needs, opportunities, and methods. Then the work will prosper."

REV. MR. CLARK, of Prague, Austria, properly calls attention to the fact that the first Bohemian Congregational pastor in America, Rev. John Musil, recently ordained at Iowa City, is the direct product of the American Board's mission in Tabor, Bohemia. Mr. Clark first met Mr. Musil some years ago, when the latter was a clerk in Tabor. He there became a believing disciple of Christ, and after some training in the St. Chrischona Institute he came to America. It is for this old historical town of Tabor, in Bohemia, that a special plea is now made for aid in building a much needed chapel. Mr. and Mrs. Clark are rejoicing in the receipt from friends, in many parts of the world, of the funds needed for the purchase of the "Home," at Prague, to be used as a refuge for fallen women. The need of such a Home has been sadly apparent, and the sum necessary to secure the property, 2,150 florins, was completed on the very day, November 5, when payment was to be made. This new work has secured many friends among the police, and its excellent character will serve somewhat to disarm the opposition of the enemies of evangelical religion.

THE men at the front of missionary work are seldom faint-hearted, no matter what difficulties may arise. It will be remembered that Mr. Mackay of the English Church Missionary Society remained at Uganda, the capital of King Mwanga, through the fearful period during which the martyrdoms of the natives were perpetrated and Bishop Hannington was slain. He knows of the perils involved in the situation, and is well aware that no one's life is secure in Africa, but he has heard that in England there is a suggestion that the mission to Uganda be given up. He writes to ask if it be in joke that any one has suggested this, or, if it be done soberly, to whom it is proposed to give up the mission. "Is it to murderous raiders like Mwanga, or to slave-traders from Zanzibar, or to English and Belgian dealers in rifles and gunpowder, or to German spirit-sellers? All these are in the field, and *they* make no talk of giving up their respective missions." Mr. Mackay rightly supposed that no one connected with the Church Missionary Society had any thought of surrendering such a field, but his soul is moved in righteous indignation toward any who are pusillanimous enough to falter in the efforts to redeem Africa because of the obstacles in the way.

THE example of Canon Taylor of England has proved somewhat contagious, and men of all faiths and of no faith have arisen to criticize the conduct of modern missions to the unevangelized. These criticisms could they be brought together would often be a sufficient answer one to the other. A singular illustration of this appears in some recent paragraphs in *The New York Evening Post*, which has honorably published two replies, one by Rev. Edwin M. Bliss, and one by the Editor of the *Missionary Herald*. *The Independent* has also met these new complaints with a vigorous article, and there is no occasion to refer to them in these pages. The common complaint against missionaries has been that they were directing their energies to the "saving of souls," and caring little for the education or elevation of native races; that with much of "other-worldliness," they paid little attention to the fitting of converts for this world. But the critic in the *Evening Post* voices a complaint which is directly counter to this, namely: that "American missionary work all over the world has devoted itself of recent years much more to civilization, education, and medical aid, than to conversion." The writer refers particularly to missions in Turkey, and we are glad to see that he speaks of the educational and medical work inaugurated by missionary boards in that empire as important and extremely useful. The recognition of the services of missions in this direction is just though tardy, while the one hundred and eleven churches of the American Board in Turkey and Bulgaria, with a membership of nearly 10,000, are a sufficient answer to the complaint that souls are neglected.

THE question of organic church union in Japan was thoroughly discussed at a meeting of delegates from the churches, held in Osaka, beginning on the twenty-third of November, ending on the twenty-eighth. There was a good representation from the churches, but after making provision for the amendment of the proposed plan, and a consultation with the churches concerned, final action was postponed until next May. The principles of church government, as brought out in the Scriptures and as illustrated in church history, were fully discussed. One of our missionaries thus characterizes the assembly: "The spirit at the close of our meeting was very good. It began under great excitement and with some distrust; it continued in a stormy way; it ended in calm and peace and with a warm feeling of mutual attachment, interest, and brotherly love."

WE have frequently referred to the spirit of self-sacrifice shown by Christian converts in various countries in their endeavors to promote the kingdom of Christ. An impressive incident of this kind will be found in the letter of President Hastings, of Jaffna College, Ceylon, on another page, where he tells of the request of a dozen Christian students that they might leave the portion of rice and curry allowed them at one meal each day, to be sold in order to pay the traveling expenses of three of their fellow-students, who were deputed to go to the near islands for evangelistic work. Aid was offered in meeting the cost of these journeys, but these students declined to accept it, choosing to meet the expense themselves by practising daily self-denial. How full the Lord's treasury would be were a like spirit in the hearts of all who call themselves by his name!

WANTED WITHOUT DELAY.

THIRTY-TWO MISSIONARY FAMILIES AND TWENTY-NINE WOMEN, AS FOLLOWS :

For the Japan Mission: Five Men and Ten Women.—Of these one should be a missionary teacher in the theological department of the Training School at Kyōto, to instruct in church history or in the New Testament. The department has now 80 students, and instruction must be given in English and in Japanese. A thoroughly qualified man, apt to teach, is urgently needed to help in this work, to be on the ground as soon as possible. He can begin his instruction in English at once. Still more urgent, if possible, is the call for another missionary family at Ōsaka, where the entire responsibility for evangelical work in a large and prosperous station formerly shared by four men, now rests on one; and for two experienced women to become teachers there in large schools wholly sustained by the Japanese, save the salaries of their foreign teachers.

Dr. Davis pleads earnestly for the reinforcement expected by this mission last year of at least five men and twice as many women, and stops short at one half the number needed to gather in the ripened harvest.

Let it be remembered that the number received into the Christian household on profession of faith last year in Japan exceeded the aggregate number from all the other missions of the Board. Now is the time for work in Japan.

For the Madura Mission: Six New Missionary Families.—Five of these families are needed to take possession of five stations soon to be left vacant, and one to aid Mr. Washburn in the care of Pasumalai College and Seminary, with their three hundred students. The time is ripe for larger effort in India.

For the West African Mission: Three Women.—One of these is to be associated with Miss Bell, already in the mission, in charge of the school at Bihé; the other two are to take charge of the school and work for women at Bailundu.

For the Hawaiian Islands: Four Men.—The local Committee at Honolulu represents the need of at least four new men as urgent, and are prepared to name a definite place of work for them as soon as they arrive. Some experience in work is desirable.

For Micronesia: One Man and Two Women.—Mr. Walkup's place in the Gilbert Island Training School at Kusaie must be supplied at once. Another teacher for the Girls' School on Kusaie must be ready to sail on the next voyage of the *Star* in July. Miss Fletcher's place in the Girls' School on Ponape must be supplied this year.

For China: Ten Men and Four Women.—Four men and two women are needed at once in the North China Mission to fully man existing stations. The mission has sent a most urgent call for three times this number, with a specific designation for each one. Two missionary families are needed to reinforce Mr. Hager, in South China; one of the men should be qualified for taking charge of a training school. Two women are needed in the Shansi Mission for a mission school and work for women at Taiku; and two missionary families to strengthen the existing work. Two missionary families are needed in the Foo-

chow Mission, one for the promising interior station at Shao-wu, the other for evangelistic work around Foochow.

For the Turkish Missions: Two Men and Eight Women. — One of the missionary families is for Van, Eastern Turkey, to be associated with Dr. Raynolds; the other family is for Adana, to be associated with Mr. Mead in place of Mr. Montgomery, who has recently died. The women are needed, one in each of the following posts: the Constantinople Home; the Girls' College at Marash; the Hadjin Home; the Cesarea Girls' School; the Smyrna Home; touring with Miss Pratt at Mardin. Two teachers are needed in the Girls' Department of Euphrates College, Harpoot.

For the Zulu Mission: Four New Missionary Families. — Two of these men are needed at Adams as teachers, one in the Theological School of the mission, the other in the Boys' Training and Normal School. At least two new families are needed to take direction of important stations, now without a missionary in charge.

For All. — As these new missionaries will need to be sent out and sustained at expense additional to what is already appropriated, not less than \$50,000 additional offerings in money are needed beyond the amount hitherto given.

THE INJUSTICE DONE TO MISSIONARIES.

FEW who read these pages can realize the injustice done our missionaries by withholding from them the means of efficient service. It ought to be enough for them to give their lives, their years of patient preparation, their acquisitions of knowledge, their home comforts, and other privileges of their native land, — enough to make such sacrifices without being called to the further trial of disappointed hopes and plans, and of crippled efforts and scanty returns where great results seem just within reach; and all this for the want of a few hundred dollars more to secure these results. Yet who contribute most to this cause? Is it those who give themselves, or those who give of their wealth? Is it the parents who spend money on the education of their children and then send them forth with their blessing to build up Christian institutions in other lands, or those who give of their abundance to supply them with needed food and clothing, and with such help as is indispensable for buildings and schools, and possibly to meet wholly or in part, for a little time, the small salaries of native teachers and preachers? It is through these native agents that the missionary extends his work, multiplies his influence, and follows up openings for the gospel. To limit him in these regards below his most careful estimate of what is necessary, is to cut off and cut back the new growth of his work, to lose opportunities won, it may be, at the hardest, and to see a blight falling upon the work. This is the burden that weighs on the heart, the discouragement that pales the cheek, the injustice that too many in the Church at home are doing to loved and honored missionaries in the foreign field. Oh, for a union of sympathy and effort in the common cause as fellow-believers unto the kingdom of God!



THE TOPE OF SANCHI.

TOPES.

BY REV. JOHN S. CHANDLER, PERIAKULAM, MADURA MISSION.

IN northern and central India the word *tope* is applied to monuments constructed like mounds, either to preserve the numerous relics of Buddha, such as his water-dipper, bathing-garment, eight hairs from his head, some hairs that grew out of a mole on his cheek, his thorax-bone, a handful of his locks, his left canine tooth, etc., or to commemorate some event in connection with Buddha's life.

These topes are generally in groups, and of these the largest group is that known as the Bhilsa Topes, from the adjacent town of Bhilsa, a part of the kingdom of Bhopal, in central India.

This group is scattered over a district extending ten miles east and west, and six north and south, and is divided into five or six minor groups, all together containing more than twenty-five topes. Sanchi is the name of the place where the greatest of these topes, called the Sanchi Tope, is situated.

It has been described as "a dome somewhat less than a hemisphere, 106 feet in diameter and 42 feet in height." This dome "rests on a sloping base 14 feet in height by 120 feet in diameter." "On the top of the tope is a flat space about 34 feet in diameter, formerly surrounded by a stone railing." "The centre of this great mound is quite solid, being composed of bricks laid in mud; but the exterior is faced with dressed stones." The base on which the dome has been built has an offset six feet wide, which is supposed to have been used for processions around the monument. The elephants carved upon the capitals of the gateways are not idols, but a frequent ornamentation of buildings.

This great tope contains no relics, but a smaller one, "called No. 2 Tope, contained those of ten Buddhist teachers, who took part in the third great convocation held under Asoka, and some of whom were sent on missions to foreign countries to disseminate the doctrines then settled."

The Sarnath Tope is another fine one, in Sarnath near Benares in Bengal. It is much higher than the Sanchi Tope, being 128 feet above the plain. It is situated in the Deer Park, where Buddha took up his residence with his five disciples when he first removed from Gaya on attaining Buddhahood, and commencing his mission as a teacher. We do not know what particular act of his it commemorates, but it contains no relics. The Sanchi Topes were probably built before the Christian era, the Sarnath five hundred years later.

Recently a tope has been discovered buried up in Bezvada in south India. But generally through south India the word *tope* is applied to a planted grove of trees. The country contains no forests and almost no trees, except those that are planted, and in the interior the planted trees are along the avenues or in the topes.

Wherever the land is watered by streams or by irrigation channels, there are these delightful topes of cocoanut, or palmyra, or areca palms, or of tamarind, or banyan, or mango, or other leafy trees; and after a hot and dusty journey with bare, grassless stretches of jungle radiating the heat, there is nothing more

delightful than to rest in the quiet shade of a fine tope. The herds and flocks and multitudinous birds also appreciate the coolness and protection of a tope. Many an itineracy is conducted by pitching one's tent in a tope and working among the surrounding villages.

When we flee to the mountains to escape the scorching, wilting heat of April and May, we make our rendezvous at a magnificent tope in which the bearers are waiting with their *dholies*, or chairs, to carry the ladies and children up seven thousand feet. This tope was planted by one of the kings of Madura, who is said to have come to the foot of the mountains to escape from the heat of the city Madura, and to have made this tope a summer residence for himself and wife.

So while the Buddhist topes are memorials of the dead past, the fresh and verdant topes of the south are a blessing to the men of the living present.

THE REPORT OF THE LONDON MISSIONARY CONFERENCE.

THESE two volumes,¹ the title of which we give below, and which have been anxiously waited for, have now been given to the world. We have been both surprised and delighted with them. If any one has thought that they would be like some volumes of dry reports, or of stately speeches printed after the occasion of their delivery had passed, he is greatly mistaken. Those who have an intelligent interest in the religious condition of the various races of mankind throughout the world will find in these volumes an array of facts, a discussion of principles, an illustration of methods, and a summary of results such as will gratify and surprise them.

It is to be remembered that the Conference was the most nearly ecumenical of any that has ever been held. It is affirmed that every branch of the Evangelical Church in the whole world, engaged in missionary work, was represented. Eminent statesmen and scholars, the most prominent conductors of missionary affairs, together with missionaries from almost every field, were present and contributed to the value and interest of the occasion. But we need not dwell upon the composition of the Conference. What concerns us now is that these two volumes, making together 1,184 pages, present the work of the Conference in an admirable way. The papers and the discussions are given not in a chronological, but a topical, order. A large proportion of them are given verbatim, and where abbreviation was rendered necessary on account of length, it seems to have been well made, and in almost all cases these condensations have been approved by the authors of the respective papers. Volume I contains the reports of the "meetings for open conference" on such topics as Islam, Buddhism, Roman Catholic Missions, Home and Foreign Missions, Commerce and Missions, the State of the World One Hundred Years Ago, together with a survey of the great mission fields of the world. Volume II gives the report of the meetings of members in section, held in smaller rooms while the open meetings were in progress.

¹ Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall (June 9-19), London, 1888. Edited by the Rev. James Johnston, F.S.S., Secretary of the Conference, author of "A Century of Christian Progress." New York and Chicago: F. H. Revell.

In these private sectional meetings questions of vital interest were discussed, such as : Missionary Methods (four sessions), Medical Missions, Woman's Work, Educational Work, Literature, Organization of Native Churches, Comity (three sessions), etc. From this brief outline can be seen the range of subjects discussed, and the character of those who participated in the meetings will be a sufficient guaranty that the utterances were sober and truthful. In view of these reports given in these volumes, one need not greatly mourn that he was not able to be present at the Conference in person. Indeed, had he been there he could have heard but a portion, perhaps not one third, of what he can now have in hand. These volumes are a thesaurus of missionary information such as can be found nowhere else. The work of editing, so far as we can discover, has been admirably done. The type and paper are good ; the index to each volume is ample and clear ; and fifty pages of bibliography prepared by Rev. S. M. Jackson furnishes a valuable addition. It is a matter for congratulation that a work of such present and permanent value is to be furnished at so low a price, namely, two dollars for the two volumes. It ought to be in every pastor's library, and to be circulated by the thousand throughout the land.

THE EXPEDITION TO THE KRAAL OF GUNGUNYANA, GAZA COUNTRY.

WE have referred in several recent numbers to the expedition recently undertaken by Messrs. Wilder and Bates to carry out plans originally formed for establishing a mission of the American Board in Umzila's kingdom. Mr. Pinkerton first undertook this task in 1880, and died on the way from the sea to Umzila's kraal. Mr. Richards reached the royal kraal in October, 1881, and was invited to return to establish a mission. This it was expected would be done, but for various reasons, chiefly on account of the lack of sufficient reinforcement, the undertaking has been postponed. Mr. Richards has settled near Inhambane, and the East Central African Mission has been established in that region. But this mission, as well as their brethren of the Zulu Mission in Natal, have felt that work should be undertaken as it was originally proposed, at the king's headquarters. Umzila has been succeeded by his son, whom we first heard of under the name of Urganu, but who is now called Gungunyana.

Messrs. Wilder and Bates left Durban, Natal, June 9, and after stopping at Delagoa Bay and Inhambane, reached Chiloan on the fifteenth of June, and Sofala on the twenty-first. On July 7 they were at Jobo's, a place some twenty miles up the Buzi River, which empties itself into the sea about thirty miles north of Sofala. From this point they sent forward their messengers to the royal kraal, asking the permission of the king to come inland. This permission was received July 23, and on the twenty-eighth two messengers sent to escort the visitors arrived from the king. These messengers spoke pure Zulu.

Starting from Jobo's on the thirty-first of July, Messrs. Wilder and Bates went inland on foot. Inasmuch as they were entering Gungunyana's country by his invitation, the people at the several kraals along the way were expected to fur-

nish porters from one station to the next. The region through which they passed was fertile and for the most part well inhabited. In one or two sections there was a scarcity of water. On Thursday, August 23, they reached a small kraal about four miles from the king's, where they were compelled to wait until September 21, when they received permission to come into the presence of his majesty. This delay of four weeks was, ostensibly at least, caused by the death of Umdumane, one of the chief *indunas* of the king. The court was in mourning, and during this period messengers came from the king to the missionaries, expressing the hope that they would have patience, since other prominent chiefs were sick, and the wife of one of them had died. On one occasion when these messengers were present, Mr. Wilder addressed them as to the purpose of their coming.

"This Word of God has moved us to come to the king and his people. The congregation (*umhlangano*) who worshiped God having heard of the kingdom of Umzila and Gungunyana, that it is an extensive kingdom reaching from the Limpopo River to the Zambezi River, and from the sea to Umzilakazi, that it is well peopled, and with those who speak the Zulu tongue, and that they have no missionaries, and are consequently without the Word of God, they, the congregation of God's people, had sent us to Gungunyana and his people to ask for their ears, that we may teach them the Word of God. We are sent then, friends, to ask for the ears of the king, and for the ears of the people. We want none of your lands or people. We ask permission to stay with you and teach you. There is a special fitness, moreover, in our asking this permission, for we speak one language with the king and the Amagaza."

The chiefs seemed pleased with this message and promised to take it to the king. At this time, and subsequently, various articles of food were presented from the king, among them two oxen and a ram. During this long period of waiting many visitors called at the camp of the missionaries. One of them spoke in remarkably clear English, though he had on the heathen head-ring. It seems that he came from our mission station, Umvute, and knew most of the missionaries in Natal. He had told the *indunas* the difference between the Englishmen and Americans. After this visit he told the king "that these missionaries are a great blessing; they are very wise and can help you in many ways."

On Friday, September 21, the message came, calling Messrs. Wilder and Bates to the king's kraal, Umandhlakazi, on approaching which it was noticed that the Portuguese flag was floating over it. After waiting about twenty minutes at the entrance, they passed through an opening to find some twenty men seated on an ant-hill under a tree. These were *indunas*, one of whom was evidently the king's attorney, but the king himself was not there. When all were seated and quiet had been restored, the chief *induna* asked that the object of the mission be revealed. Mr. Wilder says:—

They listened attentively, and I noticed especially the attorney giving close attention. When at last I closed, the attorney replied in pure Zulu: "We hear the words you bring, but there are white people here already. One who came while Umzila was alive went away, but returned soon after his death to mourn with the people the loss to the nation. Now his teachers are here, and he also has been teaching, though at present he is absent in the land of Rea. You have delayed to come." I replied: "We are

glad to learn that the son of Umzila has secured missionaries for himself and his people. We deeply regret that we have been compelled to delay our coming so long. Though late, perhaps the king might allow us to settle elsewhere in his extensive kingdom. Could we not get a place to teach and preach at the other centre of his kingdom, Bileni, or on the Sabi, or elsewhere?" The attorney replied: "We hear you. We cannot say. These words we shall take to the king."

After further conversation Messrs. Wilder and Bates were directed to wait outside the kraal, and a message was subsequently brought them that the king would see them on the next day, and that they might pitch their tents at a spot some twenty yards from the cattle kraal. The king sent an ox as a present. Early the next morning, Saturday, the king's messengers came summoning the visitors into the presence of Gungunyana.

As we entered the great kraal, we saw the king seated in a large wooden chair, and some fourteen indunas and servants seated about. As we approached, the Portuguese Resident was about to take his seat, and as we came up and seated ourselves on the ground, he ordered a blue blanket to be spread for us to sit upon. I could not help thinking of the blue blanket Mr. Richards spread for Umzila to seat himself upon. Mr. Bates moved on to the spread, but I sat where I was. I noticed at once that the Gaza people have to pay no such abject obeisance to their kings as did the Zulus. Before a Zulu king a subject fell on his hands and knees, and almost wormed himself along on his belly. These people simply said "*Bayeti*," as they came to or went from the king. The king is a fat man, very fat, with large neck and head. He holds his head back, and appears to be forced to the position by the fatness of his throat and chin. He is pleasant enough in his appearance. His attorney sat at his right hand, and the king consulted with him, and addressed most of his remarks to him.

It subsequently appeared that this attorney came from Natal, and belongs to the Zembeni tribe, a part of which lives at the Amahlongwa mission station, and that he knew Mr. Pixley, Mr. Wilder's father, and other of our Zulu missionaries. As to what followed we quote again from Mr. Wilder's journal.

The king himself opened the Council by saying to me directly, "Go on, *mfundisi*, and say what you have to say." I then for a third time repeated the message given above. As I finished, and before the king replied, another man remarked, "Yes, you missionaries divide the people against their chief, and make a little nation of your own." A second then chimed in with the remark that "there are teachers already here." I asked, "Where are they?" The Resident and attendants were seated at our left, a few yards off. I addressed this question to the induna who made the statement.

By this time Mr. Bates had recognized the Portuguese official as a fellow-passenger of his from Lisbon. The induna replied, "Here they are," pointing to the Portuguese. I then said, "We are glad to see them, and to see that the king has secured missionaries." Then, still addressing the induna, I repeated the request I made on Friday, for the king could doubtless find room for us in his great kingdom. Here the Portuguese Resident said something to his interpreter, who volunteered the following question. "Teachers, while you were still at the coast at Chiloan, did you not hear that the flag of the King of Portugal floated at the king's; that the king was there, and that white people were already there?"

Then followed considerable discussion as to the authority of the Portuguese in that region, and the question was raised whether they would refuse to allow other

missionaries to come into the region ruled by Gungunyana. The Portuguese claimed that they had missionaries at Bileni and at many points within the kingdom. The fact was brought to the attention of the indunas that this Portuguese *missionary* was a *captain* in the Portuguese army. This seemed to astonish them somewhat, but they were evidently greatly under his influence. Mr. Wilder once more made an earnest plea with the king for permission to settle somewhere within his territory. We quote again from his journal:—

Seeing that at last the king was ready to give us a direct and final reply, I said, "May it please the king, now that he has heard our message, to give us a reply which we may take to those who sent us?" Gungunyana, then looking down at me, and full in the face, said, "Missionaries, who is God?" I replied, "'God is a Spirit: and they that worship him must worship him in spirit and in truth.'" The king proceeded: "*Tell those who sent you, your feet have delayed too long; had you been the first here to mourn the death of my father, yours would be the place now occupied by the Portuguese. They first came to mourn the death of my father. They are my teachers, and the teachers of my people. I cannot manage two sets of teachers at one and the same time.*"

This was a sorrowful ending of the interview, but nothing further could be done. Mr. Wilder says that although he had for some days anticipated such a result, in view of the presence and influence of the Portuguese, yet when the decision came he felt like crying as a child. Subsequently the king was kind in his deportment, and the Portuguese acted in a friendly way, but there was no change in the decision. It appears that the Portuguese had started a school in which there had been thirty scholars, but the number had dwindled one half, and there had been no religious instruction given whatever. When asked why they went to school, the children answered, "That we may have much money given us, and clothes, and when we grow up be carried about in *mashilas*" (sedan-chairs).

A golden opportunity for entering one section of Africa seems to be closed for the present, by reason of delay. Our brethren in Africa certainly are not at fault. They should have been fully reinforced years ago, but the men were not to be found. Where are they? Perhaps some change in circumstances may again open the way.

REV. GILES F. MONTGOMERY, OF TURKEY.

THE last number of the *Missionary Herald* briefly announced the death of Mr. Montgomery¹ at Adana, Central Turkey. A promised obituary notice from his associate has not arrived as this number goes to press, but letters have been received from different members of the mission, all expressing a deep sense of the loss which the mission has experienced, and from some of these we will quote. Mr. Mead writes:—

"We were informed in August last of his precarious condition; but the hope

¹ Giles Foster Montgomery, born at Walden, Vermont, November 8, 1835; graduated Middlebury College, 1860; Lane Seminary, 1863; married Emily Reddington, of Morrystown, Vermont, August 19, 1863; arrived at Aintab December 23, 1863; stationed at Marash 1865; died at Adana, December 4, 1888.

was also given that with care he might live a number of years. The anxiety and severe labor which the famine brought wore on him so that when he went to Marash the last of June, to attend the Commencement of the Female College and the annual meeting of the mission, he was very weak. These occurred in one of the longest continued periods of heat ever known in Turkey. This reduced him to a state of weakness from which he could not rally during the two months which he spent in Hadjin and Shar. Until within forty hours of the end he was in his right mind, and he was always cheerful and full of hope."

Dr. Graham was with him at the time, and also Dr. Metheny, of Latakia, of the Reformed Presbyterian Mission, and it was their judgment that the end could not have been long delayed, even had the patient received the best medical skill from the first.

Of the esteem in which Mr. Montgomery was held, Mr. Mead writes : —

"It was touching to see how sorrow-stricken the native brethren were from the first, and when they were permitted to come into the room on Tuesday, before the end came, to look upon his face a minute, they wept like children."

Miss Tucker says : —

"The tribute paid by Protestants, Armenians, Greeks, and Moslems at the funeral showed to some extent how greatly he was beloved. It rained all the forenoon, and at the time of the funeral in the afternoon the mud was very deep, yet three thousand occupied our paved yard and the verandas, and some two thousand more occupied the housetops and stood in the streets. One of the speakers was an Armenian priest. Among other things he said that the Armenians as a community wished to express their thanks to God for giving such a man to the work here ; that his life would still speak to us and help us to live for others and not for self. A Greek priest wished to speak, but did not, as he knew no language but Greek, which the people do not understand." The great majority of this large crowd walked through the mud to the Protestant cemetery, one mile distant.

Among all who knew this dear missionary brother there is but one sentiment ; only those who were most intimately associated with him seem to have loved him best and to have prized his services most. His associates say of him : —

"Mr. Montgomery was one of the strongest men in Turkey, a good business man, a strong preacher, and unusually successful in the management of men. The loss to the mission is a very serious one." "An estimate of him which might seem to others extravagant would to us, who know how valuable his services have been and how helpful his life and friendship were, seem inadequate."

Rev. Henry T. Perry, who was for many years Mr. Montgomery's associate in Turkey, but who is now in this country, writes of him : —

"He was every inch a noble man, with rare qualities for leadership. He will be greatly missed. He had always in hand certain points to carry with the native people, far in advance of the faith of many, and measuring him by the steady firmness and commanding force of his hold upon Oriental minds, I considered him one of the strongest and best missionaries I ever knew. His was the good fight of faith, and now for him remains the crown."

MRS. ADDIE BISSELL ROBBINS, OF THE ZULU MISSION.

THE death of this excellent woman¹ occurred on the twentieth of October last, at Adams (Amanzimtote), Natal, the mission station at which she, with her husband, has labored for so many years. She had been ill for some two or three months, and both her physician and her friends felt that a decided and protracted change was needed. But this seemed to her out of the question, as it would involve the leaving of a sick husband who needed her care. We learn from Rev. Mr. Kilbon that though so feeble Mrs. Robbins could not be induced to absent herself from some special meetings that were being held for the care of the members of the church, and at one of these meetings for women she caught cold, and after a sickness of nine days she fell asleep in Christ. Some of the testimonies given in regard to her worth and work are impressive. Mr. Kilbon writes of her: "A precious wife and mother has gone from the home which she lighted by her smile and animated and inspired by her buoyant and energetic nature; a beloved companion in work has been taken from our mission circle; a vigorous worker for the good of this people has forever ceased from her labors among them. How she used, with her light and agile form in days of health, to flit from house to house over the station, leaving words of instruction, of warning, of comfort, as needed! Latterly her little cart was her comfort, fitted only very recently to her entire satisfaction, with its yoke of strong, gentle, well-mated oxen. How much pleasure she anticipated from it in her visiting! During all this last year, while sickness in the family confined her to the house, she longed for these visits among the people which she was deprived of making. This restraint to her active nature had a wearing effect upon her. She has gone to a higher sphere for activity, where she will never tire."

Mr. Holbrook, of Mapumulo, writes of her: "She was a rare woman, beloved by natives and whites alike; an enthusiastic missionary, a consecrated Christian, devoted to her family, her people, and her God. In her death we are truly afflicted." In *The Natalian* of November 10, a colonial newspaper published at Maritzburg, we find an allusion to the memorial service which was held at Umzumbe, from which we make the following quotation: "It was touching to hear the serious and quaint reminiscences of her and her work, as one and another of the older men got up and told the history of those early years. How nobly they spoke of her and her love for the people, her faithfulness, her courage, her faith! Then was read a letter from a native, one of the foremost preachers at Adams. He came to Mrs. Robbins as a little herd-boy, clad with a sheepskin to cover the scrofulous sores for which he was to be treated. Mrs. Robbins soon discovered unusual brightness under the uncouth exterior, and led and coaxed him on till the love of knowledge took fast hold of his mind, and he stands to-day an able and devoted preacher and teacher at the mission. Hundreds of colonists can testify to her free and genial hospitality. She gave

¹ Addie Bissell Robbins, born at Schoharie, New York, January 19, 1834; married Rev. Elijah Robbins at Rockville, Conn., August 17, 1859; sailed for Natal September 29, 1859; died at Adams, Natal, October 20, 1888.

unstintedly of her life for the good of all, whether black or white. Many have called her mother, and they and their children will rise up and call her blessed." Her husband, who has been seriously sick for a long time, and the mission which has again been so sorely afflicted, should be tenderly remembered in the prayers of Christians.

Letters from the Missions.

North China Mission.

ARRIVAL AT PEKING.

MR. AMENT writes from Peking, October 18, concerning the arrival of himself and his wife after their long absence from the mission. He says:—

"Some distance out of the city a group of native brethren had come in the dust-storm to give us a welcome home. Never did the great, roaring, bŭsy city seem more beautiful, even in its filth. If possible the dust seemed deeper and the smells more malodorous than years ago. However, it was home to us. Our welcome from all the stations has been more than we could have expected. The work seems to be in a healthful condition. Dr. Blodget is working, as he always has done, up to the limit of his strength, and Mr. Aiken is exercising a happy spiritual influence over the native Christians. I am glad to see some new faces in our group of native Christians at our midweek prayer-meeting. The opportunity for work, as usual, is very great. The front chapel does not lack for listeners, and the number of intelligent hearers is increasing."

THE OPENING AT LIN CHING.

Mr. and Mrs. Chapin are now fairly established at this new station. Writing October 19, Mr. Chapin says:—

"All has been peaceable and pleasant, and we have already had a good number of friendly visits from the neighbors. It is not strange that the first foreign baby in the place should be a rare curio to the natives, but they are also interested in many other things; as, for example, our Sabbath service. Yesterday my study was

well filled both morning and afternoon with neighbors who sat quietly through the service. This is worthy of mention inasmuch as the whole thing is so far out of their line of thought that it is to them very much what a service in Ethiopic would be. They are exactly in the condition of the teacher to whom I was the other day trying to explain a chart of the planets. 'But where is China?' he asked. Perhaps I should not say 'exactly,' for on the whole I think that of all the new ideas we can teach them religious ideas are most easily received.

"Yesterday after service there was sent in the card of our first military official with the urgent request that I should hasten to see his son, who had taken about half an ounce of opium. I found a badly narcotized boy of eighteen. The usual remedies were used, and to-day he is out of danger. The cause of this attempt at suicide shows at once how quickly the Chinese fall into the power of their passions and their stolid indifference regarding the future life. This young man had bought a two-barreled pistol and then discovered that only one barrel would shoot. He felt that he had been cheated and also remembered that his father was opposed to his spending his money for firearms, and all the more because he had some time before shot a small boy in the neck. He therefore tried to exchange his weapon for his money, but the Chinese do not generally sell on that basis, and he failed to effect the exchange. What remained for him but to flee this evil world? This he, the same day, resolved to do. His young wife, not to be left to an inglorious widowhood, resolved to follow her lord, but her cour-

age was hardly equal to her resolve, and she drank only a small dose of face-powder, which in large doses does for the ladies what opium so often accomplishes for the men. It is a constant wonder to us how people who are so thoroughly stoical in many ways so often become practically insane with passion, of which we see instances almost daily.

"We receive daily pressing invitations for medical help. As yet we have no suitable place for a dispensary, and only a partial supply of medicines. We expect however soon to rent a suitable place and to engage in regular dispensary work. Certain of the cases applying are such that we cannot refuse help, and it is as gladly received as it is given.

"As this is the newest station of the American Board in North China, and the work here but barely entered upon, may we not make a special claim upon the united prayers of our friends and supporters that the seed of the Word may be abundantly sown here, that it may fall upon the good ground and spring up to a plentiful and glorious harvest."

Japan Mission.

NEW CHURCHES ON KIUSHIU.

THE Japanese Home Missionary Society has not been accustomed to aid any fully organized churches, and this practice has served to deter some weak congregations from seeking church organization. But recently the Society has recommended that two new churches be formed on the island of Kiushiu, and this has been done. Mr. O. H. Gulick, writing from Kumamoto November 15, gives the following report:—

"On Saturday, November 10, Rev. S. T. Miyagawa, pastor of the Osaka First Church and an officer of the Home Missionary Society, arrived, and on Sabbath morning the believers were organized into a church, adopting a creed and covenant, and receiving an eloquent charge from Mr. Miyagawa; after which and a congratulatory address from the missionary, the Lord's Supper was observed, Messrs. Ebina and Miyagawa presiding. The

number of male church members residing in the city is about forty, including many students in Mr. Ebina's school and twenty resident women. Including the names of the believers at the several out-stations of Oama, Omuta, and Watase, there are over one hundred on the roll.

"On Monday, the twelfth, Mr. Miyagawa, Mrs. Gulick, myself and two helpers, rising at four o'clock in the morning, set off at daybreak for a thirty-mile ride to Yatsushiro. With the assistance of a telegram from here, the good people had been notified of the time of our coming, and at 2.30 P.M. were assembled in force at their place of worship, a wide building of long standing which they lately purchased. Three candidates were duly examined for baptism, and at 3 P.M. the organization exercises were entered upon. Mr. Enami, a late graduate of the Doshisha Vernacular Theological course, has been doing efficient work here three months past, and the conditions are very hopeful. Everything was done according to established usages. The three candidates made their profession of faith and received baptism. The creed was read, the covenant entered into, all the members standing, and Mr. Miyagawa delivered a fine sermon as the charge to the people.

"This church of Yatsushiro, now organized as a mission church of the Dendōgwaisha (The Japanese Home Missionary Society), numbers very nearly the same as the Kumamoto church—one hundred members, including the out-stations of Kagami and Tanoura. We look forward hopefully to seeing these two churches in the near future strong, self-supporting bodies.

"In the evening three speakers addressed a most attentive audience of say six hundred people in the Yatsushiro theatre. Rev. Mr. Miyagawa gave a thrilling address on the power of Christianity in the world. This public theatre-meeting was opened and closed with prayer and singing led by the Christians. The utmost decorum was preserved and the most profound attention given. We note progress in the fact that but two

years ago it was somewhat of a dangerous venture to address a public audience in this theatre on the subject of Christianity, while now the most respectful attention was paid.

“Just a month ago Mrs. Gulick and myself paid a visit of four days to two small cities thirty-three miles north of us, Omuta and Watase, where we have a faithful worker who divides his time between the two places. At Omuta is a very productive coal mine, the working of which constitutes the principal industry of the place. Here I baptized three men, and at Watase, a small city five miles further, six persons, all but one of whom are men in middle life. The moving spirit at this place is a Dr. Muruzaki, who first heard of the truth last year from me at Minamata, sixty-five miles south of us. He is a very earnest man and forceful. The evangelist says of him that he is a ‘son of thunder.’ This is a point that we shall keep hold of and from which we expect much fruit.”

Northern Japan Mission.

LIGHT AND SHADE.

REV. DR. H. M. SCUDDER has been lecturing in Tōkyō to large audiences, but has now returned to Niigata. The lectures were six in number, on “Is there a God?” “How Can We Know Him?” “Mystery,” and “The Supernatural.” From one thousand to fifteen hundred people were in attendance on these lectures, and deep impressions were made. At least two persons were led to seek baptism as a direct result.

At Niigata the mission is sorely tried by the defection of some of the directors of the school which opened so auspiciously a little more than a year ago. Much hostility to foreigners is manifested, and the Christian character of the school has been seriously opposed. Just what the outcome will be it is impossible now to foresee, but our brethren are greatly tried.

Mr. Newell, who is now located at Nagaoka, writes from that city November 5:

“I am now comfortably settled, and find the work growing in interest and

promise every week. Have baptized five since my return in September, and several candidates are now waiting.

“The latest additions to our little company of Christians are Mr. and Mrs. Adachi, the chief justice and his wife. Socially he stands at the head of the government officials here, and his wife is a very superior woman. Being a man of much influence we hope and pray that he may be the means of leading many of his associates to take the same stand.

“Mr. Shiraiishi, our evangelist here, had to give up his work a short time ago on account of his health, and it was supposed that he would have to leave permanently. But after a short absence his recovery was so rapid that he found it possible to return, and this week begins his labors here once more. The church has just been reorganized, new officers chosen, a regular plan for an aggressive campaign laid out. There is an earnestness and enthusiasm such as the church has not known before, and we are hoping and praying for good results to follow. On the other hand, just at this time there has broken out a hostile feeling which is attempting to coerce two of our members by most exasperating persecution back into the Buddhist fold. Only last evening one of them came to ask me if he would not be justified in going back. Poor fellow! ever since his baptism last April he has had no peace at home, and had to leave his home for several months and has only been back a few weeks. We read the Bible together for over an hour, and once more the Word proved quick and powerful, for he declared himself firmly fixed in his decision to stand by the faith whatever might come. He is a noble young man, in successful business here, and I wish that his skies might brighten; but at present there is no prospect of it, and his decision means a great deal.”

Micronesian Mission.

FROM PONAPE.

As mentioned editorially in our last issue, the arrival of letters from Ponape,

by way of Manila, brought, on the whole, cheering tidings. Mr. Doane, under date of September 18, says:—

“God is blessing our island once more. He is helping to rebuild the broken places and to restore the wandering sheep. As soon as we could get standing ground after the ‘restoration,’ we went to work to get up two meeting-houses. We were fairly crowded out of the new and large one we had built on Kenan, and so crowded off the land that we had to seek new places. And the Lord gave them. The natives put up the two buildings I speak of, and when they were dedicated new Christian congregations assembled, and a new life entered upon. These congregations were the result of the bisecting of the old Kenan church. Two schools have been opened, and quite a number of natives baptized. Then over the whole of the island, along all shores, there has been more or less success. For this we praise the dear Lord.

“The governor has in a good sense ruled impartially. He tells the natives that whatever one may elect to be, Protestant or Catholic in the faith, he shall be protected. This is good.”

TRAINING SCHOOL.—NATIVE HELPERS.

Mr. Rand, under date of September 27, says:—

“I am glad to be able to report the work both in the churches and schools in a more prosperous condition than ever before. The fourth term of the training school began the seventeenth instant with the largest number of pupils we have ever had, forty-seven; ten of them are day-pupils. All the pupils are in school this term; the first term three were absent, teaching station schools; the second and third, four were teaching, one in the girls’ school. Four of the young men have been going out to preach every Sabbath; others go occasionally. Two of them are preaching in churches formed years ago; the other two began on virgin soil.

“The first regular preaching by pupils while attending school was begun at Mant Peiti in October, 1885. This is only a

small village, and there had never been any church or school there. Now they have a church and have had three terms of school; twelve were baptized there in June. At Mant Peitak, a village close by, a grand work has been done by one of the pupils, William by name. Mr. Doane, Mr. Logan, and myself have tried time and again to put a teacher there. The young men of the place have wanted one, but their chief, who is third in rank in the U tribe, persistently refused to let them have one, till he found they were continually getting at Mant Peiti the teaching he was trying to keep from them. Soon after yielding to their wishes he prohibited any more work being performed on the Sabbath. This was three or four Sabbaths after William commenced preaching there. He began in April, and in May they were worshiping in a neat, substantial church, about eighteen by twenty-four feet. They have also built a house for their teacher, a stone pier, stone roads, etc. One of the pupils of the training school commenced school there, teaching eight weeks. In July they enlarged their church, making it twelve feet longer. Twenty-two of them are to be baptized next Wednesday, and the Mant church organized. The old chief has changed a great deal, saying that he is too old to come into the kingdom, but is quite anxious to have his people come in.

“The natives and the Spanish have got along peaceably together since the settlement of difficulties in November. The priests have confined their labors to the garrison inside the stockade, seemingly not intending to try to do anything toward converting the natives. The past week, however, one of them was at Wana, the place where the Kiti king lives, looking after a location to begin work in that tribe. He made arrangements with the king to build him a house.”

SCHOOL ON KUSAIE.

A letter from Miss Crosby, dated May 7, has, after long delay on the way, reached this country, and we give the

cheering intelligence she reports in regard to the school for Marshall Islanders on Kusaie. After speaking of many changes among the scholars for this year, she says:—

“The new ones are mostly younger and are very eager to learn; we found some of them had been sitting up after the retiring-bell had been rung, and studying. When that was forbidden they got up at three o'clock in the morning, and when that also was forbidden, and they were told to extinguish their lights at ten o'clock when the bell was rung, and, except in cases of illness, not to light them again till dark of the next day, their dismal looks were rather amusing. I thought possibly some of the new scholars had too many studies, so I had them omit geography for a time; but they were so genuinely distressed, and wanted so much to take it up again, that I allowed them to do so. At present we have school from nine o'clock to half after twelve, and from one to two. Dr. Pease teaches the Bible and one arithmetic class, and I teach another arithmetic class, geography, and three English-Marshall reading and spelling classes, and writing.

“Compared with the scholars of last year, these are all brilliant. In the half-yearly review last year in English-Marshall spelling, but one in the whole school was perfect, and fifteen had over seventy out of a hundred words incorrect. This year, out of a hundred words, twelve out of twenty-three Marshall people had all correct, and the others had less than ten incorrect. Possibly it may be partly because I have gotten hold of the language better; but they certainly are brighter and more eager to learn.

“All but nine of the younger boys were Christians when they came here, and these nine have since taken Christ as their Saviour, and are earnestly striving to follow him in all things. Of course they are not all that we would have them to be. They have many long-established habits to break loose from, and no one can sympathize with them in this more than I; and it gives me much pleasure to be able to help them.”

Northern Mexico Mission.

THE ANNUAL CONFERENCE.

LETTERS from Chihuahua report that the second annual conference of the churches in Northern Mexico, which was held in that city about the middle of December, was a marked advance in interest and fruitfulness upon the one held a year ago. Mr. Case says of it:—

“Through the four days every session was well and promptly attended, although few were able to come in from the remote out-stations. The papers read and the discussions engaged in were all upon themes of great practical importance, and called forth no little interest. But nothing in connection with the conference was quite so inspiring as the reports from the field. The progress of evangelical Christianity has been very marked during the past year, and all our hearts were filled with praise as one after another recounted what God had accomplished.”

OUT-STATIONS.

An account of the progress of the work at Atotonilco, by Mr. Eaton, will be given in our next issue. Mr. Case, of Parral, writes thus of Las Cureas:—

“When possible I have visited the new out-station at Las Cureas every week, and can report the progress of the work there as most encouraging. The little congregation of about forty is very constant, and the number gradually increasing. A church of twenty-five members might be organized at any time, except that I wish to have them more thoroughly grounded in evangelical doctrine, and allow time to prove them somewhat more before organization takes place.

“I have spent nearly two weeks at Zaragoza and its *haciendas*, where our believers are scattered.

“The day-school established there in September is running well. The number of pupils is small, ten at present. But the teacher serves as a most efficient native helper, both in and out of school. At our communion service there four new members were approved and received, while seven applicants presented themselves for admission in February next.”

West Central African Mission.

CISAMBA.

THE fact was stated in our last number that Mr. Currie had established himself at Cisamba, which may be regarded as the fourth station in the mission. This is the place heretofore called Olimbunda, where Kapoko, who has since died, was king. When Mr. Currie visited this place last spring, permission was given him to build, and it seems that during his absence the natives actually built a hut for him, and fenced in a small lot. This was to serve instead of a tent till a house could be built. Mr. Currie had planned, in accordance with the wish of the mission, to make a long tour into the interior; but failing to secure carriers in sufficient numbers, and finding that the people at Cisamba were somewhat troubled at the thought that he was to leave them and go farther inland, he decided to remain. His last letter is dated September 14, at which time he had been at Cisamba for more than a month, with no associate save "several good boys" who were faithfully attending him. Mr. Currie says:—

"My manner of life is of the most simple kind. In a mud-and-wattle cabin, without window or fireplace, I make my dwelling. My table, made of several boxes heaped together, is provided chiefly with the ordinary food of the natives, mush and mandioc, together with bread baked and sent to me by our kind sister Mrs. Fay. There is little in or about the house to tempt the avarice of the people, and that little is watched with scrupulous care, so as not to be a temptation. Of course one would not like to live thus alway, nor is it desirable that he should; but in the present state of our work here it is both convenient and prudent to do so. I am thus becoming acquainted with the people, the products of the country, and the ordinary price of such commodities as we will require in future to purchase from the people.

"Soon after my arrival I met with the headmen and settled for the building of my cabin. I then called the chief over to

arrange the price of all the gardens along the banks of our little stream; and then bought the lot, with the goodwill of their female owners. These matters settled, I urged upon the chief the advantages of building a bridge, three hundred yards long—to cross the Ukalonga River and a stretch of lowland flooded by its waters during the wet season; thus forming a ready means of intercourse between the people on his side of the stream and those at our station. He agreed to build half the bridge while I promised to build the other half.

"I have dug a trench four hundred yards long, with the help of two boys and a man, which improves our water-supply, straightens the course of our little stream, and drains a stretch of splendid rich land which will serve as a dry-season garden. I have in process of construction two cabins for boys, each twelve by sixteen feet, and expect them to be finished long before this reaches Boston. I have been in the bush day after day, felling great hardwood trees and cutting them into logs for my fence and the bridge, until my blistered hands would bear the work no longer for a season. I have had a good sized brook-garden dug and planted; and have cleared a piece of land in the bush, which is now being dug for a high-land garden, to be planted after the rains have thoroughly set in.

"But all my time has not been spent in hewing wood and drawing water. For the past month I have had from four to eight patients every afternoon coming for medicine or to have old sores dressed. Every evening we have worship in my cabin. Each Sunday we have had two or three services in Umbundu with, several times, a handful of the people from different villages for a congregation; and on several occasions I have been able to explain our purpose in being here and something of the gospel which we have to proclaim.

"The chief and people treat me with every kindness, though, of course, a change in their bearing may arrive at any time. My health has been rather better

than it has been since I came to the country. The Lord has never let our bag of meal run out. One wet day it began to look as if we would sleep with hunger; but as dinner-time drew on the boys gave a joyful shout, for they spied a woman coming toward our village with a basket of meal. We had enough for the day, and there were six hungry individuals to partake of it. More came toward evening. So the good Lord has given us shelter, food, and most pleasant relationship with each other and with the people."

BAILUNDU.

Good tidings come from this station. Mr. Woodside, who had then been at Bailundu for more than a month, writes hopefully of the outlook under date of October 29. He says:—

"The king has gone into his war camp. He wanted two of the boys here, who are his slaves, to go with him to war. His war is little else than a plundering raid. The boys did not want to go. They are working for us. Samba is our house boy and Mosu is the doctor's mainstay. The king threatened, in case they did not come and go with him, to have them tied up, and also spoke of selling them to the coast.

"By a visit to the king we were able to so arrange matters that by the boys giving him some cloth he was satisfied to have them remain with us. He at first showed some spirit and would not hear to our request, but before we left was perfectly satisfied and seemed to be in the best of humor. He made quite a speech in the presence of some forty or fifty of his headmen in favor of his *whitemen*. He told them what advantage they were to his people; that they built such good houses, employed so many to work for them and paid them always so well with cloth, etc. etc. We felt that the outcome of our visit was decidedly in our favor, as what the king said was, if not approved, at least acquiesced in by his headmen. We are glad to be able to report all in excellent health."

Western Turkey Mission.

NICOMEDIA STATION.

REV. DR. GREENE, of Constantinople, having recently attended a station conference of missionaries, pastors, and preachers at Nicomedia, after speaking of the happy working of these conferences and of coöperation throughout the empire, gives a general view of the present hopeful outlook in that part of the field:—

"The church of Nicomedia, under the lead of a faithful and able pastor, holds its own, though only a few of its early members survive, and some thirty of its young men and women have gone to America and other places. Its Sabbath congregation, averaging one hundred, is composed mostly of the sons and daughters of the first Protestants, and it is gratifying to see how largely and honorably the second generation of Protestants is taking the place of the first. The church raised over two hundred dollars the past year for religious and benevolent purposes, and the Young Men's Christian Association during the past nine years has raised nearly three hundred dollars. The female members of the church are active in Christian work, and the daughter of a native pastor teaches an excellent school of forty pupils. The influence of the church on the Gregorians is salutary, though not as powerful as it ought to be. Not a few Gregorian Armenians lament and murmur that their clergy so grievously neglect to instruct the people in the Word of God.

"The Protestant community of Bardazag has suffered considerably from the proselyting efforts of native Baptist and Campbellite missionaries, but still numbers some two hundred persons, and the church has ninety-five members. The Young Men's Christian Association has thirty members, and manages the common school, paying one fourth of its expense, and the Young Women's Christian Association supplies the current wants of the chapel."

THE HIGH SCHOOL.

“The high school of Bardezag, under the immediate care of the missionary, has eighty-five pupils, and is the principal school in this part of Asia Minor for preparing young men for college. Its graduates are received into Robert College without examination. Its industrial department, very generously assisted by the Vice-President of the Board, enables not a few poor young men to secure a good education. The number of pupils from the beginning has been nearly three hundred and fifty, from some forty different cities and villages, and one half the whole number have come from non-Protestant families. About one half of the forty-three graduates have engaged in teaching and preaching, besides many pupils who have not completed the entire course of four years.

“The aim of the school is to give to the young men a good Christian high school education. The means made use of to bring the truth to bear upon the minds and hearts of the pupils are: (1) prayers, with reading of the Scriptures and singing every night and morning; (2) a Bible lesson every day; (3) a prayer-meeting every Sunday morning, which nearly all the pupils attend; (4) a Sunday-school at which every pupil is present; (5) attendance on preaching in the chapel every Sabbath morning, and a sermon or lecture in the schoolroom every Sabbath evening; (6) personal conversation with the pupils. The great desire of the missionary is to bring the pupils to accept Christ as their Saviour and confess him before men.”

ADABAZAR.

“The church of Adabazar, with a single pastor for thirty years, who is still in the height of his usefulness, — the best equipped and best governed church of Bithynia, — has a quiet and continuous influence for good, not only in the city where it is located, but also in some dozen surrounding villages, from nearly all of which it has received members to its communion. The church purposes to

establish a primary school in each of these villages, with a female teacher, and to carry on the spiritual work in the villages by means of two or three circuit preachers. The station conference, with the cordial approval of the missionary, has committed the administration of this village work to the Adabazar church, which defrays a portion of the expense. Thus it is truly a mother church, and increases in power and influence as responsibility is placed upon it.

“The girls’ boarding school, under the care of Miss Farnham and Miss Sheldon, was removed from Bardezag to Adabazar some three years ago, and placed under the management of a native board of trustees. Both the teachers and the trustees have gained honor to themselves, and have taken the lead in solving an important missionary question, by their efficient and very happy coöperation in the care and support of this school. It has now one hundred and ten pupils, of whom some twenty-five are boarders, and it has among its pupils one Turkish, one Circassian, and one Gypsy girl.”

A TOUR IN ASIA MINOR.

Mr. McNaughton, of Smyrna, reports a thirty-nine days’ tour to four cities and towns in that field, which are occupied as out-stations. Four days were occupied in making the journey to Bourdour, a city of twenty thousand inhabitants. The little Greek congregation had just passed through a severe persecution, by which they had been “purified,” and in the midst of which “they had manifested such a true Christian spirit as to win the respect of all. The majority of the young converts had been men of immoral character and some of them noted roughs, but even their enemies were constrained to commend the religion which had wrought such a wonderful change in their life and conduct.” The history which our brother gives of four or five of these men shows what a powerful agency the gospel is for the transformation of character, and it is not surprising that men who were not familiar with its effects should have mar-

veled at them. There was preaching every evening during the ten days' visit of our brethren. "Six were received to the church, and the congregation doubled their subscription for the coming year."

The Greek bishop had recently visited Bourdour, but his command to the people to burn the Protestant books had not only been disregarded, but Dr. Herrick's Evidences of Christianity is a textbook in the Greek high school.

The next place visited was Isbarta, the ancient Sparta, the residence of the Greek bishop. "The few Protestants are eager, and we found not a few others who are friendly. Within a few days we have received a letter from the preacher informing us that an order has been received by the pasha from Constantinople demanding that the preacher immediately quit the place. The preacher pleaded for fifteen days in order to write to us for instructions, but his request was denied, and he was informed that if he were not out of the place by noon the next day, soldiers would be sent to force him out. We have not yet learned the issue.

"Ak Shehir, four days from Isbarta, was our next station. They have been without a preacher for two and a half years, and the result is what might be expected. Here is an example of the baleful influence of intermittent work. The few Protestants are spiritually cold, though most friendly and desirous of a preacher. There is little if any opposition, and I believe we have many friends. If the preacher is driven out of Isbarta we will probably send him here.

"Our fourth and last station was Afion Kara Hissar, a large and prosperous city embracing ten or twelve thousand Armenians. The work is not quite as promising as it was one year ago, on account of a necessary change of preachers, but we hope for a speedy improvement. The preacher reports some opposition. The pasha has ordered the ringing of the bell to cease. The bell is a large piece of iron which they pound with a hammer. They are too poor to afford a real bell. The opposition comes, no doubt, from the Arme-

nians. On our last Sabbath there we had congregations of from fifty to sixty.

"While we met with some discouragements in this tour, there was so much to encourage that we feel hopeful for the future."

Marathi Mission.

OUT-STATIONS OF BOMBAY.

MR. EDWARD S. HUME, of Bombay, writes as follows:—

"We are all very much interested in the work which has recently been opening up in Parell and Worli. The Sabbath-school work in these places is very unusual. A week ago, in Miss Lyman's absence, I taught a class of young men in the Sabbath-school at Parell. Each one had an English New Testament and took his turn in reading two verses. We studied the sixth chapter of Mark, which gave me an opportunity for speaking to them plainly on the two passages, 'He could there do mighty works,' and 'He marvelled because of their unbelief.' All that was said was apparently received seriously and with much interest.

"At Worli I had a similar class to whom I taught the first chapter of Mark. These young men do not attend any school of ours, being for the most part employed, and are not led to attend the class by the hope of improving their English. Nor is there any other worldly motive, of which I am aware, which leads them regularly to attend a Bible class. We meet them only on the Sabbath, unless we go to their homes, some of which we occasionally visit for the sake of being friendly and for religious conversation. In our Sabbath-schools at Parell and Worli we now have an average attendance of nearly three hundred. The work among the women and girls is especially encouraging. They are exceedingly friendly, and are so simple-minded that their hearts seem to be fitted for the reception of the truth. One of the older girls at Parell is now no longer allowed to attend school, for her friends see that she is very much interested in

what she has heard of the truth. We believe, however, that the seed which has been sown in her heart is growing and will in time show fruit."

Madura Mission.

THE REVIVAL OF HINDUISM.

MR. GUTTERSON, of Melur, who has also charge of the Mana-Madura station, reports a hopeful outlook at both places. He thinks that there are promising signs of accessions at several points, and says the catechists are hopeful of good results. The Hindu Tract Society has sent word from Madras that the mission schools and Bible-women are to be avoided as they are "dangerous to Hindu morals and religion"! After speaking of some difficulties arising from the connection of the government with the Anglo-Vernacular School, Mr. Gutterson says:—

"There is, however, a bright side to this school work, and it is to be found in the increase of Bible knowledge among the pupils and in their ability to repeat passages of Scripture. On a recent Sabbath some fifteen boys from the upper classes came to the bungalow, and all but one or two repeated twenty-five verses each, giving each verse in two languages, English and Tamil. The District Superintendent of Police, an Englishman of earnest Christian character who was present, expressed his great satisfaction at their knowledge of Bible verses; the same is true of all the pupils in this station, who are gaining in Bible knowledge.

"While it is true that a bitter feeling of hostility to Christianity has sprung up with new force recently, especially among the Brahmans and other high-caste educated natives, it may be said that through this very animosity attention is being directed to Christianity and its central truths, and mission work is emphasized before all classes. While government colleges continue to give a purely secular education, and are slow to include even a moral textbook among the subjects taught, missionaries continue to push their work

with increased vigor and the native church is being aroused. Two Brahman government officials recently called upon us at the bungalow; one professes himself a materialist, the other an orthodox Hindu, believing in Rama as his Saviour and as an incarnation of Jehovah. Both were anxious (they said) to discover some remedy for India's sad condition, and some universal creed which might include their own vagaries and revered divinities. Thus we were led into a long conversation which lasted two hours, the topic being Christianity and its founders. It is something when such men are led to think of Christ and his work; yet what a mighty outpouring of the Spirit is needed to reveal to such men their own sin and need of a Saviour!"

Mr. J. E. Chandler of Battalagundu, under date of November 12, also refers to this revival of Hinduism:—

"For a time it looked as if our work here was to be seriously interfered with. Tracts and leaflets were sold at a very low price, which were filled with low jokes against Christianity from Ingersoll and Bradlaugh, written in the style to take with the low-lived crowd. One man who had been reading one of these tracts attempted to disturb my Anglo-Vernacular School. Standing before the schoolhouse door, he tried by ridicule and bluster to make the boys leave. He did not shrink from using the most blasphemous words against Christ and the Holy Scriptures, giving the Master, the pastors and evangelists, and missionaries also, as black a character as he could find language to paint. But the bluster was too much for the people. We had established a character among them that could stand more than that, and we have heard nothing of the man except that he lost all his property in a fire that occurred a few days after.

"We have in this case only witnessed more of the defiant spirit which appeared in Madras and Madura. The pastors and a few of the evangelists (or catechists) give indications of a more prayerful and hopeful state of mind, and a stirring to bring in some of those who so persistently

stand outside the fold. Many know the truth, but will not embrace it."

Ceylon Mission.

RELIGIOUS INTEREST IN THE COLLEGE.

DR. HASTINGS sends a cheering account of the spiritual condition of this institution at Jaffna, saying, —

"In the college throughout the term just closed there was an increase of religious interest. The Christian students were more earnest in prayer and in labor for the conversion of their fellow-students. Prayer-meetings were more frequent and well attended. There were several very interesting cases of hopeful conversion among the students from heathen families.

"At our last communion on the thirtieth of September, five of the students were received to the church at Batticotta, and two on the same day to the church at Panditeripo. Of these seven, five were from heathen families. A number of others in the college are interested and express a desire for admission to the church. During our next term, commencing October twenty-fifth, we hope for still greater blessings."

One of these students was subjected to severe trials; for on his returning to his home his dying father reproached him for his confession of Christ. His family was greatly incensed against him because, when his father died, he would not consent to set fire to the funeral pile. The fidelity and spirit of self-sacrifice shown by these students is most cheering. An illustration of their devotion is given as follows:—

"Three of our Christian students have just returned from a short tour on four of the adjoining islands, in company with my general assistant. They visited the houses of the people and held meetings in the evenings in the schoolhouses, and they seem to have enjoyed the tour very much. Some two weeks before the close of the term, one of the three came to me with the request that I would allow some ten or twelve of the Christian boys, two each day, to leave the portion of rice, curry

stuffs, etc., allowed for one meal, in the hands of the steward, to be sold and the avails given to these three boys for their traveling expenses in going from one island to another. When I suggested that, as they proposed to go on a tour in the field under my charge, I could perhaps pay for their boats and other small expenses. the young man replied: 'No, sir, we prefer to pay these expenses ourselves by practising a little self-denial in respect to food each day.' I could not refuse their request, and they accordingly carried out their plan to the end of the term. I hope their little tour may be repeated in future vacations.

"Let our friends in America pray for us that our Christian students may show still more of the spirit of Christ, and that many more of the unconverted ones may be led to consecrate themselves to the service of Christ."

GIRLS' SCHOOL.

Mr. R. C. Hastings, of Oodoopitty, reports that series of meetings have been held which have awakened much interest. Village work has been prosecuted with increasing vigor. Christians have come together at some distant village of the district and spent a day in visiting the people and their homes, Bible-women working specially among their own sex. Mr. Hastings says:—

"In the boarding school there has been considerable interest, many of the girls coming out for Christ. At our last communion three who had long been inquirers united with the church, and we hope others will follow their example at the communion to be held next month. Of the thirty girls now in the school, sixteen are church members. Five others are children of Christian parents.

"We have had two sad cases of relapse into heathenism. They are girls who were with us last term, but who during the June vacation were given in heathen marriage. One was a member of North Erlarly church; the other of Oodoopitty.

"Every effort was made to prevent these marriages, but without success."

Notes from the Wide Field.

AFRICA.

THE EAST COAST. — Archdeacon Farler, of the Universities' Mission, gives, in the November number of *Central Africa*, a short history of affairs on the eastern coast, arising from the presence of the German East African Company. He says that in 1885 certain German travelers went about among various tribes seeking to obtain, by treaty, sovereign rights over lands and peoples. No chief ever made such a treaty knowingly, yet these German travelers returned to Zanzibar with a whole bundle of so-called treaties by which they claimed full dominion over large territories on the coast. The natives were indignant at this claim. The late Sultan of Zanzibar, yielding to the Germans, authorized the settlement of German officials at various points along the coast, but the natives rose against them. The tribes in the interior sent down vast numbers of men to aid the Arabs and Swahili against the foreigners. Six thousand natives were assembled at Pangani, and quickly drove out the German officials, and since then the hostility has been most bitter. As to the relation of these events to the Universities' Mission at Bondei and Magila, Archdeacon Farler says that they were able to show the natives the distinction between the Germans and the English, so that the natives remained friendly to the mission. At the time of the attack at Pangani, the leaders declared to the British Consul-General, Colonel Euan-Smith, that they would guarantee the safety of the English missionaries at Magila. Mr. Farler at that time regarded the missionaries in no special danger, and thought that the chief source of anxiety was lest some friendly German, fleeing from the assaults of the natives, should take refuge at Magila, in which case it would be difficult to keep up the discrimination between the Germans and the English.

In a succeeding number of *Central Africa* a report is given of the state of the mission subsequent to the announcement of the blockade. Members of the mission are strongly opposed to this blockade, regarding it as having nothing to do with the slave-trade, and affirming that by depriving the natives on the coast of firearms, they will be simply at the mercy of the fierce interior tribes. The situation is very gloomy, but not hopeless.

No mainland station has been given up, and no work abandoned up to the latter part of November. The ladies of the mission had, however, been brought to Zanzibar.

THE CONGO. — The secular and religious interests of the people along the Upper Congo are advancing surely, if not rapidly. It is reported that there is a great demand for cloth on the Upper Congo, in exchange for ivory, and that steamers for trading purposes are being rapidly built along the river. The demand for porters between the seacoast and Stanley Pool is much greater than the supply, and there is a loud call for the railway which Mr. Stanley projected. The Baptist missionaries at Banza Manteke and at Mukinuika report good health and a fair increase in the number of converts. Medical work is proving helpful to the entrance of the gospel.

SAN SALVADOR. — The English Baptists, before commencing their work upon the Congo River, started a mission in the kingdom of Congo, of which San Salvador is the capital. In a recent number of their *Missionary Herald* Rev. William Bentley reports a return to San Salvador after seven years' absence, finding a great growth of the place, caused largely by the trade in cloth and in slaves. The Portuguese have sent a Resident there, with a garrison of some thirty soldiers. The native king is a good deal disturbed by this interference with his authority. Of course Roman Catholic missionaries are present with the Portuguese, but the Resident declares that, according to the stipulations of the Berlin Treaty, there is to be religious liberty. The king has heretofore listened to the Protestant missionaries, but he now claims to be perplexed by

the diverse religious instructions he receives, and declares that he cannot decide between them. He told Mr. Bentley: "I shall keep both these palavers in my heart, and when I appear before God he must decide and judge both, and the one who has told me wrong will get into trouble." Mr. Bentley reports that the natives who have listened to the truth are faithful and energetic, and understand the main points of Christian truth. There is a church of eighteen members, one half of them men. They contribute every Sunday for Christian work, putting their beads, knives, and cloth into a box at the door of the church. They support an evangelist who devotes one half his time to direct Christian work.

WEST AFRICA. — Archdeacon Crowther reports that on the sixth of August last the old skull-house at Bonny was destroyed under the authority of the king. It seems that the archdeacon and his assistants conferred with the chiefs and the people and then with King George himself, telling him that this *ikuba*, or skull-house, brought a curse on Bonny. At a meeting of the chiefs one of them said that he had formerly been a bitter enemy of the mission, but God had opened his eyes and now he believed that the *ikuba* should be cleared away. This was accordingly done, after prayer was offered, at six o'clock in the morning, and by night there was not one skull to be seen, and no post of the house was standing.

FROM UGANDA. — In our last number we gave encouraging reports from Messrs. Walker and Gordon and of the reception given the latter by King Mwanga. The later intelligence is still cheering, and we can only pray that the complications along the coast may not interfere with this good work in the interior. Mr. Gordon reports that the king had conducted himself in a friendly way; that he had asked for some gifts, but in return he had sent as many as seven cows to the missionaries. Many had been baptized, although the king had not publicly recognized the work, and many of the Christians were still in hiding. Some of the princesses, that is, daughters of King Mtesa and half-sisters of Mwanga, were in attendance at the Sunday services and had asked for baptism. Mr. Walker reports that the people came regularly to the mission premises and that the church council, composed of native elders, had administered affairs among the native Christians with great propriety and vigor. The latter part of June the king went on a march through his country. He had never seen much of it before, and he took with him five or six thousand men. All the communication with the north had been stopped, owing to the enmity between Kabarega and Mwanga.

P. S. A telegram appears in the London papers, dated Zanzibar, December 26, stating that news had been received that Mwanga had been deposed, and driven from Uganda by his brother, who ruled in his place.

RESCUED ABYSSINIAN SLAVES. — In September last a British gunboat captured three cargoes of slaves near Aden, at the entrance of the Red Sea. In the severe conflict which was necessary, the captains of the slave dhows were killed. When brought to Aden there proved to be in the company two hundred and seventeen boys and girls of from ten to twenty years of age, chiefly Abyssinians, and hence nominally Christians. They came from the extreme south of Abyssinia on the borders of the Galla country. They were captured by the Mohammedan Gallas, and were to be sold at Mocha to Moslems for infamous purposes. The English officers with great kindness and solicitude sought to put these rescued children under the protection of missionaries, and the Keith-Falconer mission, connected with the Scotch Free Church, has received sixty-two of them and proposes to raise a fund of \$7,500 for the education of these youths. At first no one could understand their language. They proved to be a very docile and intelligent company; and they have been placed under careful instruction. It is believed that, trained as they may be under the direct and sole care of the mission, they may be prepared for Christian labors among their own people. The mission is quite enthusiastic over the possibilities connected with these young

people, and it is felt that no better method could be devised for preparing missionaries for the Abyssinians and Gallas, than by training these children. Some of these rescued slaves were taken to Bombay, and we learn that our mission has been asked to receive a few of them, and possibly a portion of them will be sent to Sirur to be under Mr. Winsor's care in the Industrial School. Dr. George Smith writes of two fugitive Abyssinians who escaped to India one half a century ago and came under the care of Dr. John Wilson, that one of them is now prime minister to King Johannes.

THE BASUTOS. — We learn from the *Journal des Missions* that the French missionaries among the Basutos are rejoicing greatly over the success of their theological school reestablished in the spring of 1886. An examination of the students, held in October, 1888, showed excellent results. The young men were examined in the ancient history of the East and of the first five centuries of the Christian era; in geometry, algebra, physics, and the history of English literature — this was the literary and scientific section. In the theological section the studies comprised Old and New Testament exegesis, ecclesiastical history, pastoral theology, and homiletics after Vinet; also, the study of Jewish customs and institutions in the time of Christ. The missionary examiners were astonished and delighted with the students' answers. "They not only knew the facts, but could give an account of them, explain, discuss, and defend them against our objections: in a word, they knew how to think. Memory was not all, intelligence had great part. It was especially gratifying that the young men comprehended how little they yet knew, and instead of being puffed up had become more modest."

ROMAN CATHOLICS AMONG THE BASUTOS. — The *Journal* also lays before its readers the serious difficulties threatening the Basuto Mission from the present attitude of the Roman Catholic missionaries near them. The priests came among the Basutos forty-seven years ago, but, until recently, made little trouble. Now, however, they are making great efforts to undermine the hold of the Protestant mission upon the Basutos which its age, the number of its missionaries and their influence upon the tribe, had given it. Nothing seems to have stimulated these efforts so much as the recent religious awakening among the Basutos which has so rejoiced the friends of the Protestant mission. The Romanists no longer remain in the region given them by Moshesh, but have established five stations even in the district of Thaba-Bossiou, carrying out apparently a plan of settling down opposite every Protestant station. "We are also attacked," says the *Journal*, "so to speak, in our moral position: the position which our first missionaries gained by their sagacity, activity, and devotion." For one instance: "Our missionaries have always proscribed as a heathenish custom, inseparable from grave abuses, the native marriage custom of the husband buying his wife with cattle. The discipline of our churches interdicted this custom, and the marriages blessed by our missionaries were legal even in the eyes of the chiefs. But the Roman Church, more accommodating in these matters, declares that it sees no inconvenience in the native custom of the dowry paid to the parents of a young girl, and allows it among its proselytes."

The pagan chiefs now not only complain of the strictness of the Protestants, but contest the validity of Christian marriages. In view of the increasing difficulties thus forced upon them, the Protestant mission earnestly pleads for reinforcements.

THE ZAMBESI. — M. Goy announces his arrival at Sefula, in the new Zambesi mission, in a letter sent by Portuguese traders returning to Benguela, on the West coast. M. Goy had been hospitably received by the king, Lewanika, who desired to learn to read, and had begun to take lessons with great zeal. His tribe, the Barotses, were going out on a raid against a weaker clan, and the king asked advice of the missionary, who assured him that the living God would punish such cruelty. The king thanked him for his counsel and renounced the project. However, his subjects were

enraged at this, and threatened to revolt, and the king yielded to their clamor. A "History of the Basuto Mission," from its foundation to the present day, is announced as to be ready with the new year. It has been prepared by M. Jousse, for thirty-two years a missionary in South Africa.

INDIA.

RUKHMABAI. — The case of this young woman has been frequently referred to in our pages. It will be remembered that, according to the Hindu custom, she was betrothed to a boy who, when he became a man was a profligate, and Rukhmabai refused to live with him. The question of infant-marriage thus came before the courts. At first the lower court decided that the marriage was not legal, since not consented to on her part; but the higher court reversed this decision. The matter caused intense excitement throughout India. The Hindus and the Mohammedans fought desperately for the maintenance of the legality of infant-marriages. The outcome of the case has been that a settlement is made by which Rukhmabai pays 2,000 rupees, and her so-called husband releases his claim. This decision, while it frees Rukhmabai, still leaves the legal authority on the side of the rightfulness of child-marriage. The woman has simply bought her freedom, as any slave might do. It is to be hoped that both English and Indian laws will be so framed as to afford no protection to this abominable practice.

THE VEDAS. — The *Dnyanodaya* thus speaks of the Vedas: "Two classes of persons entertain the most exalted notions of the Vedas. First, those who know nothing of them. This includes the great mass of the people of India, educated and uneducated. According to the Latin proverb, 'Everything of which we are ignorant is taken for something magnificent.' The other class consists of those who know nothing else. Such are the pandits, frogs in a well, and men like Dayanand Saraswati. The latter held that whatever was not to be found in the Vedas was false or useless; whatever was found in the Vedas was beyond the reach of controversy."

CHINA.

A FAVORABLE PROCLAMATION. — Mr. Stanley P. Smith will be remembered as one of the "Missionary Band" who is settled at Lu-ngan Fu, Shansi. Some disturbance was made by the people of the place, and it was proposed to turn out the missionary, but the magistrate, of his own accord, has issued a proclamation of which we give here a part. "Be it known that whereas the English teacher, Mr. Stanley P. Smith, and others, have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signified to us magistrates by official documents; the teachers all carry a passport, giving them the right of entry to every Fu, Chau, and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher, Mr. Stanley P. Smith, has come here to establish a preaching hall to cure people of opium-craving and exhort men to be virtuous. Those are at liberty to hear who will. There are some who, having heard the doctrine, gave me (the Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the the main-street crossing, meaning by their unfounded stories to mislead all, and stir others up to hurt virtuous men. Over and above apprehending (these scoundrels) I issue this proclamation to inform others. By this I want to let the whole city know thoroughly — soldiers and people. After the issue of this proclamation you must all fulfil your duty, and not be incited by this unfounded talk." There are further charges given in this proclamation which we in this country must read with a sense of mortification over the fact that the Chinese outdo the Americans in hospitality and goodwill. From other parts of China we hear that there is deep feeling of resentment at the passage of the bill excluding the Chinese from the United States.

Miscellany.

BIBLIOGRAPHICAL.

Memorial of Abner Kingman. Compiled and edited by his son, Henry Kingman. Boston: Press of Stanley & Usher. To be had at the Congregational Bookstore. Price, \$1.25.

This volume, printed but not published, deserves a wider circulation than those who have prepared it evidently anticipated. It is the brief story, admirably told, of a Christian merchant gifted in many ways, but whose life was quiet and unobtrusive, who says of himself: "I look upon business talent and opportunities as a gift for which I am accountable. If I can make more money, and apply it for the wants of my friends, for the spread of the gospel, and for the improvement of my fellowmen, it is my duty to make it and thus apply it." The duty thus clearly apprehended was faithfully fulfilled. Mr. Kingman's life was one continued charity, and we know not where to find a better illustration of the doctrine of the Scripture as to stewardship than in this memorial. It is worthy of study and of copy by all men young and old. Mr. Kingman was for years a faithful and valued member of the Prudential Committee of the American Board, and was a large contributor to its funds. But he did not limit his thoughts to gifts of money, large though they were. This

is shown by what is revealed in this volume concerning the training he gave his children, and the results of that training may be now seen in many ways, and especially in the fact that the son who has prepared this delightful memorial is now a missionary of the American Board in China. An admirable likeness of Mr. Kingman adorns the volume.

The Working Church. By Charles F. Thwing, D.D. 16mo, cloth, gilt top. The Baker & Taylor Co., 740 and 742 Broadway, N. Y. Price, 75 cents.

This modest volume will be prized by young ministers and other Christian workers. It was called forth by the experience of a young and energetic pastor, and is full of valuable practical suggestions. We call attention to one slight error which may be corrected in subsequent editions, upon page 150. Samuel Newell and Adoniram Judson are here referred to as though they were included among the five young men who attended the memorable prayer-meeting near the haystack at Williamstown in 1807, associates of Mills, Hall, and Richards. Newell was graduated that year from Harvard College, and Judson had not then been converted. Neither of them had been at Williamstown. But in due time the Lord gathered them into his chosen circle.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the colleges and seminaries and higher institutions of learning in our own and in foreign lands: that instructors and pupils may be animated by the spirit of Christ; that the young men and women therein may be consecrated servants of the Lord Jesus, and that from among them may come a great number of preachers and teachers who may go forth to labor among the unevangelized. (The Annual Day of Prayer for Colleges is Thursday, January 31.)

DEPARTURE.

December 18. From San Francisco, Miss Annie H. Bradshaw, to join the Japan Mission.

ARRIVAL IN THE UNITED STATES.

December 16. At New York, Miss Mary A. C. Ely, of the Eastern Turkey Mission.

DEATH.

December —. At Bloomington, Ill., Miss Melinda Rankin, the founder of the mission at Monterey, in Northern Mexico, subsequently transferred to the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Missionary Herald*.]

1. A new station in West Africa. (Page 66.)
2. Nicomedia and its out-stations, Western Turkey. (Page 67.)
3. A tour in Asia Minor. (Page 68.)
4. The revival of Hinduism in India. (Page 70.)
5. Religious interest in Jaffna College. (Page 71.)
6. Tidings from Micronesia. (Page 63.)
7. Light and shade in Northern Japan. (Page 63.)
8. New churches on Kiushiu, Japan. (Page 62.)
9. Items from Africa. (Pages 72-74.)

Donations Received in December.

MAINE.

Cumberland county.	
Gorham, 1st Cong. ch. and so. (of wh. 50 for Mr. Roberts and 27 for Mrs. Bridgman),	100 54
Portland, Seaman's Bethel ch., 40; St. Lawrence-st. ch., 13,	53 00—153 54
Kennebec county.	
Augusta, So. Cong. ch. and so., add'l,	27 43
Winthrop, Cong. ch. and so.	10 00—37 43
Lincoln and Sagadahoc counties.	
Rockland, Leila E. Stubbs, to const. EUGENE M. STUBBS, H. M.	100 00
Oxford county.	
Bethel, ———,	10 00
Norway, 2d Cong. ch. and so.	4 00
So. Paris, Cong. ch. and so.	15 20—29 20
Penobscot county.	
Bangor, Hammond-st. ch., 79.69; Cent. Sab. sch., for Harpoot, 45,	124 69
Hampden, Cong. ch. and so.	6 50—131 19
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	8 89
Greenville, Union Cong. ch. and so.	15 00—23 89
Union county.	
No. Bridgton, Cong. ch. and so.	6 60
Waldo county.	
Belfast, 1st Cong. ch. and so.	39 23
York county.	
Lyman, Cong. ch. and so.	4 70
	525 78

NEW HAMPSHIRE.

Grafton county.	
Orford, John Pratt,	15 00
W. Lebanon, Cong. ch. and so.	23 50—38 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	5 21
Brookline, Cong. ch. and so.	1 00
Greenfield, Cong. ch. and Sab. sch.	17 00
Hancock, Cong. ch. and so.	25 00
Lyndeboro', Cong. ch. and so.	3 00
Manchester, 1st Cong. ch. and so., to const. JOHN A. GOODRICH, H. M.	105 08
Nashua, 1st Cong. ch. and so.	52 13—208 42
Merrimac county Aux. Society.	
Concord, South Cong. ch. and so., to const. Rev. ALFRED T. HILLMAN, H. M., 172.28; A friend, 5,	177 28
New London, Seth Littlefield,	12 00
Pembroke, Cong. ch. and so.	20 00
Warner, Mrs. R. W. Sargent,	1 00—210 28
Rockingham county.	
Atkinson, Cong. ch. and so. 44.40; Abigail L. Page, with other dona., to const. G. A. PAGE, H. M., 50,	94 40

Chester, Emily J. Hazleton,	10 00
Exeter, 1st Cong. ch., A. N. M.	10 00
Newmarket, T. H. Wiswall,	10 00
North Hampton, E. G.	10 00
Portsmouth, Mrs. Lucinda Hill,	5 00—139 40
Strafford county.	
Durham, Louise Smith,	1 00
Great Falls, 1st Cong. ch. and so.	20 00
Tamworth, Cong. ch. and friends,	6 00—27 00
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	4 94
Mereden, Mrs. Mary A. Bryant,	10 00—14 94
	638 54
Legacies. — Gilmanton, Henry W. Peaslee, by G. L. Peaslee, Ex'r,	500 00
	1,138 54

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	99 25
Bennington county.	
Bennington, 2d Cong. ch. and so.	26 11
E. Arlington, Cong. ch. and so.	6 00
Manchester, Cong. ch. and so., m. c.	25 19
Rupert, Ira F. Sheldon, to const. EDWARD P. SHELDON, H. M.	100 00—157 30
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, Cong. ch. and so., 54; Rev. and Mrs. H. M. Andrews, 20; Primary class, for Bibles for India, 2,	76 00
So. Woodbury, Cong. ch. and so.	5 00
St. Johnsbury, Rev. C. F. Morse, 10; No. Church, for Japan, 5,	15 00—96 00
Chittenden county.	
Milton, Cong. ch. and so.	8 23
Franklin co. Aux. Society. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	8 00
Lamoille county.	
No. Hyde Park, Cong. ch. and so.	7 00
Waterville, Cong. ch. and so.	1 00—8 00
Orange county.	
Chelsea, 1st Cong. ch. and so., 31.83; Member of Cong. ch., 25,	56 83
Theford, 1st Cong. ch. and so.	47 50—104 33
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Derby, Mrs. E. A. McPherson,	10 00—20 00
Rutland county.	
Pittsford, Mrs. Malinda Stevens,	5 00
Washington county Aux. Society. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	14 05
Windham county Aux. Society.	
Brattleboro', Central Cong. ch., m. c.	50 56
Dummerston, Cong. ch. and so.	8 45

Guilford, Mrs. A. Chandler,	1 00
Grafton, Cong. ch. and so.	15 00
Newfane, Cong. ch. and so.	10 15
Townshend, Cong. ch. and so.	22 85—108 01
Windsor county.	
Royalton, 1st Cong. ch. and so.,	
16.55; A. W. Kenney, 100, to	
const. Mrs. CORNELIA A. KEN-	
NEY, H. M. = 116.55; 1st Cong.	
ch. and so., 13.36,	129 91
Windsor, Cong. ch. and so.	17 00
Woodstock, Frederick Billings, <i>extra</i> ,	
500; By Mrs. Seaver, for	
Mrs. Newell, 5,	505 00—651 91
	1,280 08
<i>Legacies.</i> —New Haven, Loyal W.	
Stowe, by Loyal S. Doud, Adm'r,	300 00
	1,580 08

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	5 00
Waqoit, A friend,	5 00—10 00
Berkshire county.	
Alford, Cong. ch. and so.	6 66
New Boston, Cong. ch. and so.	3 35
No. Adams, 1st Cong. ch. and so.,	
150.18; Cong. ch. and so., 23.25,	173 43
Pittsfield, 1st Cong. ch. and so.,	
59.52; So. Cong. ch. and so.,	
18.11,	77 63
Stockbridge, Cong. ch. and so.	85 15
W. Stockbridge Centre, Cong. ch.	
and so.	1 00
Williamstown, 1st Cong. ch. and so.	62 01—409 23
Bristol county.	
Berkley, Cong. ch. and so., 42.25,	
Ladies' Cent Soc., 11.52,	53 77
Raynham, 1st Cong. ch.	53 07
Westport, Cong. ch. and so.	15 00—121 84
Brookfield Association.	
Brookfield, Cong. ch. and so.	70 00
Dudley, 1st Cong. ch. and so.	9 98
Gilbertville, Cong. ch. and so., with	
other done., to const. Rev.	
ARTHUR TRICOMB, H. M.	40 00
Hardwick, Cong. ch. and so., add'l,	2 00
No. Brookfield, 1st Cong. ch. and so.	27 88
Sturbridge, 1st Cong. ch. and so.	53 93
Ware, East Cong. ch. (J. A. Cum-	
mings, to const. ADDISON RUGG,	
H. M.), to const. FRED SHARPE,	
MINNIE F. KOEHLER, HELEN J.	
BROWN, MARY SCOTT, and ETTA	
M. KENNEDY, H. M.	831 57
West Warren, Cong. ch., for Satara,	10 00—1,045 36
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	16 04
Essex county.	
No. Andover, Cong. ch. and so., to	
const. GEO. E. HATHORN, H. M.	135 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so.	10 00
Newburyport, No. Cong. ch. and so.	19 00—29 00
Essex county, South.	
Danvers, 1st Cong. ch. and so.	101 88
Gloucester, Evang. Cong. ch., by	
Rev. R. P. Hibbard, 37.50;	
Mrs. Nancy E. Brooks, 10,	47 50
Lynn, 1st Cong. ch. and so., 23.31;	
John G. Allen, 60c.	23 91
Peabody, Rockville Ch.	7 00
Salem, Taber. Cong. ch. and so., m. c.	8 04
Saugus, Cong. ch. and so.	14 00—202 33
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Ashfield, Mrs. Alvan Perry, <i>extra</i> ,	5 00
Bernardston, Cong. ch. and so.	8 00
Conway, Cong. ch. and so.	7 00
Greenfield, 2d Cong. ch. and so.	57 92
Leverett, 1st Cong. ch. and so.	20 36
Montague, Cong. ch. and so.	28 00
Mount Hermon, Henry E. Sawyer,	25 00
Northfield, Trin. Cong. ch. and so.	20 00
Orange, Central Cong. ch. and so.	11 16

Warwick, Cong. ch. and so., towards	
organ for M. G. Fisher's work in	
China,	36 54
Whately, Cong. ch. and so.	55 00—273 98
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, Third Cong. ch. and so.	22 78
Huntington, Second Cong. ch. and	
so.	16 83
Mitteneague, Cong. ch. and so.	22 80
Monson, Cong. ch. and so.	34 36
Springfield, Memorial Cong. ch. and	
so., 29.22; A friend, 100,	129 22
Westfield, 1st Cong. ch. and so.,	
35.27; A friend, for teacher in	
E. C. Africa, 6,	41 27
Wilbraham, Cong. ch. and so.	33 00—300 26
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	70 00
Easthampton, Payson Cong. ch. and	
so.	232 59
Enfield, Cong. ch. and so.	17 85
Haydenville, Cong. ch. and so.	30 00
No. Hadley, Cong. ch. and so.	50 00
Northampton, Edwards Ch. and	
so., 28.12; Rev. H. L. Ed-	
wards, 10,	38 12
So. Hadley, 1st Cong. ch. and so.	25 00—463 56
Middlesex county.	
Arlington, Cong. Sab. sch., for Eu-	
phrates College,	15 00
Auburndale, A Christmas gift,	200 00
Cambridgeport, Prospect-st. ch.,	
341.21; Pilgrim Cong. ch. and	
so., 39.57,	380 78
Everett, Cong. ch. and so., for	
Japan,	100 00
Holliston, Cong. ch. and so.	146 80
Lexington, Hancock ch.	26 94
Malden, 1st Cong. ch. and so., 37;	
E. M. W., 100,	137 00
Medford, Mystic Ch. and so.	218 47
Newton, Eliot ch.	193 81
Newton Centre, Cong. ch. and so.	326 93
Newtonville, Cent. ch. and so.	165 86
Reading, Cong. ch. and so.	10 00
Sherborn, Pilgrim ch.	30 00
Wakefield, Cong. ch. and so.	134 13
Winchester, 1st Cong. ch. and so.	86 34—2,172 06
Middlesex Union.	
Boxboro', Cong. ch. and so.	10 00
Groton, Cong. ch. and so.	150 00
Leominster, Cong. ch. and so.	112 75
Littleton, Cong. ch. and so., 18;	
In memoriam, 10,	28 00
Pepperell, Cong. ch. and so.	33 95
Townsend, Cong. ch. and so.	1 00
Tyngsboro', Cong. ch. and so.	4 00—339 70
Norfolk county.	
Brookline, Harvard ch., 417.88; A	
friend, 1,	418 88
Cohasset, 2d Cong. ch. and so.	200 00
Hyde Park, 1st Cong. ch. and so.	41 68
Medway, Village ch. (prev. ack'g'd,	
40),	60 00
Norfolk, Cong. ch. and so.	7 04
Quincy, Ev. Cong. ch., 51.34;	
Rev. Edward Norton, 50; Wash-	
ington-st. ch., 3,	104 34
Randolph, Cong. ch. and so., m. c.,	
6 months,	74 05
Stoughton, 1st Cong. ch. and so.	7 65
Wellesley Hills, Cong. ch. and so.	75 00—988 64
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	20 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	58 83
Campello, A. C., for preacher in	
Austria,	150 00
East Bridgewater, Union Cong. ch.	8 65
Marion, Cong. ch. and so.	12 31
No. Middleboro', Cong. ch. and so.	36 60
No. Scituate, Cong. ch. and so.	6 00
Scituate Centre, Cong. ch. and so.	7 75—280 14
Suffolk county.	
Boston—Summary for 1888:—	
Park-st. church,	9,414 06
do. to Woman's Board,	792 50—10,206 56
Old South church,	5,320 00
do. to Woman's Board,	791 00—6,311 00

Union church,	1,270	55
do. to Woman's Board,	1,107	13—2,377 68
2d ch. (Dorchester),	1,799	77
do. to Woman's Board,	510	17—2,309 94
Mount Vernon church,	1,748	77
do. to Woman's Board,	414	00—2,162 77
Central church,	1,425	63
do. to Woman's Board,	422	90—1,848 53
Shawmut church,	1,484	00
do. to Woman's Board,	312	65—1,796 65
Eliot church,	526	54
do. to Woman's Board,	347	86—874 40
Walnut-ave. church,	696	91
do. to Woman's Board,	105	00—801 91
Immanuel church,	344	87
do. to Woman's Board,	389	09—733 96
Central church (Jamaica Plain),	219	35
do. to Woman's Board,	383	80—603 15
Winthrop ch. (Charles'n),	424	83
do. to Woman's Board,	150	00—574 89
Phillips church,	162	10
do. to Woman's Board,	244	25—406 35
Harvard ch. (Dorchester),	24	00
do. to Woman's Board,	317	25—341 25
Village ch. (Dorchester),	133	31
do. to Woman's Board,	161	60—294 91
South Evang. ch. (West Roxbury),	199	46
do. to Woman's Board,	90	43—259 89
Berkeley-st. church,	194	52
do. to Woman's Board,	84	35—278 87
Brighton church,	141	53
do. to Woman's Board,	115	00—256 53
Pilgrim ch. (Dorchester),	73	25
do. to Woman's Board,	117	70—190 95
Highland church,	79	62
do. to Woman's Board,	107	08—186 70
1st church (Charles'n),	102	50
do. to Woman's Board,	50	00—152 50
Allston ch. (Allston),	24	47
do. to Woman's Board,	50	00—74 47
Trinity ch. (Neponset),	27	85
do. to Woman's Board,	41	03—68 88
Boylston ch. to A. B. C. F. M.	24	44
Miscellaneous to Woman's Board,	519	95
Legacies	4,135	00
A lady, 150; Hollis Moore Memo. Trust, for books for native preachers, Western Turkey, 16.20; Edward A. Strong, 50; A friend, 3; Betsy Wood, 2; A friend, 2; Other donations and legacies, particulars of which have been acknowledged, 3,352.43,	3,575	03
	41,397	76
Acknowledged elsewhere,	39,701	37
	1,696	39
Chelsea, 1st Cong. ch. and so., 54;		
3d Cong. ch., 51.69; Miss A. M. Dutch, 5,	110	69—1,807 08
Worcester county, North.		
Athol, Cong. ch. and so.	33	65
Templeton, Cong. ch. and so.	16	96
Winchendon, No. Cong. ch. and so.	28	11—78 72
Worcester co. Central Ass'n. E. H. Safford, Tr.		
Holden, Cong. ch. and so.	9	50
Leicester, 1st Cong. ch. and so.	131	55
Northboro', Cong. ch. and so.	15	00
Oxford, 1st Cong. ch. and so.	25	00
Paxton, Cong. ch. and so.	10	50
Shrewsbury, Cong. ch. and so.	44	12
West Boylston, 1st Cong. ch. and so.	11	03
Worcester, Union Cong. ch. and so., 192.64; Old South ch., 35; Salem-st. Cong. ch. and so., 25.92; A New Year's gift, 10,	263	56—510 26
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.		
Millbury, Rev. George A. Putnam, extra,	10	00
Northbridge Centre, Cong. ch. and so.	25	00

Upton, 1st Cong. ch. and so.	42	74
Westboro', Evang. Cong. ch. and so.	126	34—204 08
Bardswell's Ferry, Lucy E. Hale,		1 00
—, W. L., 150; "Cash," 100,		250 00
		9,658 28

Legacies. — W. Newbury, Mrs. Hannah W. Carr, by J. C. Carr, Adm'r,	300	00
Marion, Mary Luce, by Geo. L. Luce, Ex'r,	53	00—353 00
		10,011 28

RHODE ISLAND.

East Providence, Newman Cong. ch.	20	00
Providence, Pilgrim Cong. ch.	50	00—70 00
Legacies. — Providence, George W. Angell, by Rev. T. Laurie, Ex. bal.		851 98
		921 98

CONNECTICUT.

Fairfield county.		
Bridgeport, Olivet Cong. ch., 14.25;		
1st Cong. ch., 5,	19	25
Danbury, 2d Cong. ch. and so.	22	50
Green's Farms, Cong. ch. and so.	66	80
Greenwich, 2d Cong. ch. and so.	286	00
Long Ridge, Cong. ch. and so.	2	00
Norwalk, 1st Cong. ch. and so.	32	29
Redding, A friend,	8	00
Ridgefield, 1st Cong. ch. and so.	38	80—475 64
Hartford county. W. W. Jacobs, Tr.		
Berlin, Second Cong. ch. and so.	61	67
Bristol, Cong. ch. and so.	62	66
Buckingham, Young Folk's Mission Circle, for Miss Bartlett's Kindergarten,	10	00
East Avon, Cong. ch. and so.	16	00
Glastonbury, Wm. S. Williams,	300	00
Hartford, First Cong. ch. and so.	959	95
Kensington, Cong. ch. and so.	6	80
Manchester, 2d Cong. ch. and so., to const. Rev. CLARENCE H. BARBER, H. M.,	77	12
New Britain, 1st Ch. of Christ, 225.14; South Cong. ch. and so., 20,	245	14
Newington, Cong. ch. and so.	11	41
Plantsville, Cong. ch. and so.	96	18
Plainville, Cong. ch., to const. A. McCLEAN, H. M.	139	00
Rocky Hill, Cong. ch. and so.	10	00
Unionville, 1st Ch. of Christ,	20	00
West Hartford, 1st Ch. of Christ,	70	44
West Suffield, Cong. ch. and so.	12	00
Windsor Locks, Cong. ch. and so.	114	45—2,212 82
Litchfield co. G. M. Woodruff, Tr.		
Falls Village, Cong. ch. and so.	5	11
Goshen, Cong. ch. and so.	136	75
Kent, 1st Cong. ch. and so.	22	23
Litchfield, Miss Jennie E. Wheeler,	4	00
Morris, Cong. ch. and so.	10	81
Nepaug, Cong. ch. and so.	10	00
New Milford, Mrs. Lucy Turrill,	15	00
No. Canaan, Cong. ch. and so.	3	21
Plymouth, George Langdon,	50	00
Sharon, Cong. ch. and so.	130	13
Terryville, Cong. ch. and so.	35	78
Torrington, 1st Cong. ch. and so.	5	00
Washington, Cong. ch. and so.	1	50
Watertown, Cong. ch. and so.	35	00—464 52
Middlesex co. E. C. Hungerford, Tr.		
Deep River, Cong. ch. and so.	54	85
East Haddam, A friend,	10	00
Hadlyme, Cong. ch. and so.	26	00
Middletown, South Cong. ch. and so., 266.75; 1st Cong. ch. and so., 39.79; 3d Cong. ch. and so., 11.62,	318	16
Portland, 1st Cong. ch. and so.	43	19
Westbrook, Cong. ch. and so.	31	48—483 68
New Haven co. F. T. Jarman, Agent.		
Cheshire, A friend,	25	00
East Haven, Cong. ch. and so.	12	19
Fair Haven, 1st Cong. ch. and so. (of wh. Rev. Burdett Hart, to const. SAMUEL HEMINGWAY, H. M., 100),		167 19

Meriden, 1st Cong. ch. and so.	5 00
New Haven, 1st Cong. ch. and so., 403.59; United ch., 175.55; Church of Redeemer, 150; Centre ch., m. c., 2.94; Richard E. Rice, 20; L. A. B., 10,	762 08
So. Britain, Cong. ch. and so.	15 42
Waterbury, 2d Cong. ch. and so.	268 77
Wolcott, Cong. ch. and so.	7 20—1,262 85
New London co. L. A. Hyde and H. C. Learned, Trs.	
Bozrah, Esther A. Miller,	20 00
Grassy Hill, Cong. ch. and so.	28 00
New London, 1st Ch. of Christ, with other dona., to const. CHAS. W. CHAPIN, H. M., 95.50; A friend, 1st ch., 50,	145 50
Stonington, 2d Cong. ch. and so.	50 50—250 00
Tolland co. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so., m. c.	7 04
Ellington, Cong. ch., to const. ARTHUR A. HYDE, H. M.	190 00
Mansfield Centre, Cong. ch. and so.	91 00
Rockville, Union Cong. ch.	74 35
Somers, Cong. ch. and so.	38 37
Stafford Springs, Cong. ch. and so.	9 51
Vernon, Cong. ch. and so.	36 20—446 47

Windham county.	
Danielsonville, Westfield Cong. ch. and so.	29 44
Hampton, A friend, 5; Harriet Coleman, 1,	6 00
Killingly, Williamsville Cong. ch. and so.	4 00
Putnam, 2d Cong. ch. and so.	65 72
Windham, Cong. ch. and so.	15 00—120 16
—, A friend,	300 00
—, A friend,	7 40
—, —, for Samokov,	24
	6,023 78

<i>Legacies.</i> — Hartford, Mrs. Mary Ludlow Hyde, by Emma R. Hyde and Mrs. Julia B. Talcott, for Pasumalai Sem'y,	100 00
Hartford, Rev. Joel Hawes, D.D., add'l, by W. W. Jacobs,	35 25
Madison, Chloe M. Bishop, by F. T. Jarman,	25 00
Rocky Hill, Rev. Asa B. Smith, add'l,	100 00—260 25
	6,284 03

NEW YORK.

Aquebogue, J. H. Downs,	1 00
Brooklyn, Church of the Pilgrims (in part), to const. LUCIEN BIRDSEYE, W. T. HATCH, GEO. P. STOCKWELL, H. M., 4,426.58; Central ch., 2,355.24; South ch., 115.34; Central Cong. Sab. sch., for 2 Bible-readers in Madura, 36; Lewis-ave. Cong. ch., 30; New Eng. ch., 13.80; Julius Davenport, 100; Mrs. H. Loomis, for work of Rev. H. Fairbank, 10; A friend, 3; J. L. Roberts, In memoriam, 60,	7,149 96
Buffalo, First Cong. ch., with other dona., to const. Dea. HOWARD WINSHIP, Dr. A. B. WILSON, Mrs. ELIZA S. SISSON, and ANNIE E. ABELL, H. M.	200 00
Candor, Cong. ch. and so.	21 56
Canaan 4 Corners, Miss A. Barstow,	15 00
Chateaugay, Joseph Shaw,	5 00
Chenango Forks, Cong. ch.	4 50
Clifton Springs, Rev. W. W. Warner,	22 30
E. Bloomfield, Cong. ch. and so.	36 60
Fairport, A. M. Loomis,	10 00
Flushing, Cong. ch. and so.	16 50
Hamilton, Cong. ch. and so.	20 00
Homer, Cong. ch. and so.	12 81
Ithaca, 1st Cong. ch., Miss Whiton's 10c coll., for water-supply, Harpoot,	19 00
Jack's Reef, Mary H. Gordon,	1 00
Jamesport, A friend,	5 00
Jamestown. A. F. Moses,	10 00

Keene Valley, Cong. ch. and so.	50
Masonville, Rev. Henry T. Perry,	25 00
Munnsville, Cong. ch. and so.	9 00
New Village, Cong. ch. and so.	6 38
New York, Broadway Tab. ch., in part, 2,565.26; Pilgrim Cong. ch., Two friends, 10; W. C. Conant, 5; A friend, 2,	2,582 26
Oswego, 1st Cong. ch. and so.	131 30
Perry Centre, Young People's Ass'n for the Misses Root,	16 00
Rochester, Myron Adams, Sr.	10 00
Smyrna, Cong. ch.	100 00
Sing Sing, Rev. E. A. Lawrence, for Dindigul,	20 00
Ticonderoga, Cong. ch. and so.	10 00
Utica, Bethesda Welsh Cong. ch.	10 00
Warsaw, Cong. ch. and so.	16 53
Watermill, Maria Halsey,	1 40
—, Contributor,	13 05—10,501 65
<i>Legacies.</i> — Malone, William A. Wheeler, by H. S. House, Executor, 4,750, less expenses, 235,	4,515 00
	15,016 65

PENNSYLVANIA.

East Smithfield, Cong. ch.	15 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	25 00
Nanticoke, Bethel Cong. ch.	5 00
Philadelphia, Central Cong. ch., 7.17; m. c. 22.60; A friend, Roxborough, 10; S. W. Pierson, 1,	40 77
Wilkesbarre, First Welsh Cong. ch.	20 00—105 77

NEW JERSEY.

East Orange, Grove-st. ch.	10 20
Plainfield, Mrs. S. F. Johnson,	10 00
Princeton, T. W. Hunt, for Anatolia College,	20 00
Summit, Rev. George W. Wood,	15 00—55 20

MARYLAND.

—, A friend,	20 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 29; Mrs. E. Morrison, 10,	39 00
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KENTUCKY.

Berea, Cong. ch.	2 91
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ALABAMA.

Talladega, College ch.	20 10
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FLORIDA.

Crescent City, D. W. Burton,	3 00
Georgiana, F. W. Munson,	2 00—5 00

TEXAS.

Greenock, S. B. Hoisington,	4 00
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OHIO.

Atwater, Ladies' Society,	1 43
Belden, 1st Cong. ch.	7 70
Brighton, 1st Cong. ch.	3 25
Brooklyn Village, Cong. ch.	11 37
Brownhelm, Cong. ch.	19 00
Chardon, Cong. ch.	7 08
Chargin Falls, Cong. ch.	22 35
Charlestown, Cong. ch.	4 00
Cincinnati, Storr's Cong. ch.	2 79
Cleveland, Plymouth ch., 116.33; m. c., 6; Dime Collection, 66c.; Cong. ch's balance of fund for expenses annual meeting, 88,	210 99
Columbus, 1st Cong. ch.	200 00
Cuyahoga Fall, Cong. ch.	6 88
Donnelsville, Ella Pursell,	5 00
Gambier, Harcourt students for Miss Bissell, Ahmednagar,	20 00
Kirtland, A friend,	1 00

No. Amherst, Cong. ch.	7 00
Oberlin, 1st ch., 73.57; Rev. C. V. Spear, 500,	573 57
Siloam, Cong. ch.	5 75
Toledo, Central Cong. ch.	8 60
Twinsburg, Cong. ch.	26 00
Vermillion, Cong. ch.	3 50
Zanesville, 1st Cong. ch.	20 00—1,167 26
<i>Legacies.</i> —Mad River, Frances J. Snodgrass, add'l, by Henry Neff, Tr.	500 00
	1,667 26

INDIANA.

Terre Haute, 1st Cong. ch.	17 64
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ILLINOIS.

Bloomington, Laura Ellsworth and sister,	20 00
Chicago, Union Park Cong. ch., 40r.09; 1st Cong. ch., 78.51; New England Cong. ch., 40.14; Western-ave. Cong. ch., 26.37; Tabernacle ch., 10; South Ger. Cong. ch., 3; California-ave. Cong. ch., 2.40; J. H. Worcester, Jr., 25; W. H. Rice's Bible class for Bartlett building at Kyoto, 25; A friend, by Rev. A. Little, <i>extra</i> , 500,	1,111 51
Danville, Mrs. A. M. Swan,	6 00
Elgin, 1st Cong. ch., to const. Rev. A. H. BALL, H. M.,	58 69
Evanston, 1st Cong. ch., to const E. D. REDINGTON, N. D. WRIGHT, D. A. KIMBALL, M. A. DEAN, and Mrs. J. H. KEDZIE, H. M.,	512 21
Forrest, Cong. ch., add'l,	1 50
Hennepin, Cong. ch.	2 50
Jacksonville, Cong. ch.	2 00
Kewanee, Cong. ch.	59 00
Lake View, Cong. ch.	16 31
Pittsfield, Cong. ch.	20 00
Poplar Grove, Cong. ch.	10 00
Turner, Mrs. R. Currier,	10 00—1,829 72

MISSOURI.

Brookfield, Cong. ch.	14 50
Lamor, Cong. ch.	8 75
Lebanon, Cong. ch.	20 53
St. Louis, Compton Hill ch.	75 00—118 78

MICHIGAN.

Addison, Cong. ch.	10 00
Almira, 1st Cong. ch.	5 00
Ann Arbor, 1st Cong. ch.	63 50
Carmel, Cong. ch.	2 65
Charlevoix, Banks Cong. ch.	13 45
Detroit, Woodward-ave. ch., 172.15; 1st Cong. ch., m. c., 16.72,	188 87
Frankfort, A friend,	2 00
Franklin, Cong. ch.	4 00
Galesburg, Cong. ch.	20 00
Grass Lake, 1st Cong. ch.	7 14
Hudson, Cong. ch.	15 01
Kalamazoo, T. Hudson,	200 00
Metamora, Pilgrim Cong. ch.	6 00
Owosso, Cong. ch., to const. Rev. R. D. DAVIES, H. M.,	50 00
Port Huron, 1st Cong. ch.	82 00
St. Clair, 1st Cong. ch.	31 00
Stockbridge, Mrs. R. W. Reynolds,	4 00
Three Oaks, Cong. ch.	41 63
West Bay City, John Bourn, for W. C. Africa, to const. J. R. McNEIL, H. M.,	100 00—846 25

<i>Legacies.</i> —Jackson, Bela Turner, by M. A. McNaughton, Ex'r,	25 00
	871 25

WISCONSIN.

Beloit, 1st Cong. ch., 58.24; 2d Cong. ch., 46.78,	105 02
Blake's Prairie, Cong. ch.	5 75
Bloomington, Cong. ch.	8 00

Ft. Atkinson, Cong. ch.	15 00
Kenosha, Miss E. M. Newcomb,	5 00
Menomonie, 1st Cong. ch.	12 18
Milwaukee, Pilgrim Cong. ch.	29 35
New Richmond, Cong. ch.	66 00
Potosi, Cong. ch., Thomas Davies,	30 00
Racine, 1st Presb. ch.	26 96
Wauwatosa, Cong. Sab. sch., for Wen Lin,	50 00
Wild Rose, E. E. Humphrey,	5 00
—, A friend, by Rev. Jeremiah Porter, for missions in Mexico,	100 00—458 26

IOWA.

Chester Center, Cong. ch.	8 65
Decorah, Cong. ch.	25 77
Des Moines, M. H. Smith, for two married teachers and preachers near Inhambane, E. C. Africa,	30 00
Dunlap, Cong. ch.	33 52
Durango, Cong. ch.	5 25
Franklin, Cong. ch.	3 50
Genoa Bluffs, Cong. ch.	7 10
Gomer, Welsh Cong. ch., <i>extra</i> ,	10 00
Muscatine, Ger. Cong. ch.	3 00
Newton, Cong. ch.	19 32
Pine Creek, Ger. Cong. ch.	2 00
Sherrill's Mound, Ger. Cong. ch., Mr. Jno. Beal,	5 00
Stuart, 1st Cong. ch.	16 06
Waterloo, 1st Cong. ch.	35 85—205 02

MINNESOTA.

Alexandria, 1st Cong. ch.	10 84
Faribault, Cong. ch.	55 56
Minneapolis, Plymouth Cong. ch.	31 00
Northfield, 1st Cong. ch.	62 77
St. Cloud, 1st Cong. ch.	13 70
St. Paul, Pacific Cong. ch.	31 50
Shakopee, E. J. Pond,	2 00
Villard, Cong. ch.	3 00—210 37

KANSAS.

Chase, Cong. ch.	2 10
Emporia, 1st Cong. ch.	86 00
Eureka, Cong. ch.	15 00
Fairview, Cong. ch.	4 00
Ft. Scott, Cong. ch.	7 15
Leavenworth, 1st Cong. ch.	109 50
Manhattan, 1st Cong. ch.	1 33
Stockton, 1st Cong. ch.	10 90—235 98

NEBRASKA.

Bradshaw, Cong. ch.	2 60
Long Pine, 1st Cong. ch.	6 80
McCook, Ger. Cong. ch.	5 00
Wallace, J. P. Harding,	5 00—19 40

CALIFORNIA.

National City, Cong. ch.	60 00
Oakland, Plymouth-ave. ch.	224 60
Pasadena, Mrs. E. M. Orton,	1 40
San Bernardino, 1st Cong. ch.	8 00
San Diego, S. P. Jones,	10 00
San Francisco, 1st Cong. ch., 50; Olivet ch., 8.70; Mrs. Margaret Skee, 5; Mr. and Mrs. G. W. Skee,	68 70
5, Santa Cruz, Cong. ch.	27 00—399 70

OREGON.

Portland, 1st Cong. ch.	70 00
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COLORADO.

Greeley, Park Cong. ch.	55 30
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UTAH TERRITORY.

Salt Lake City, Phillips Cong. ch.	10 75
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DAKOTA TERRITORY.

Dwight, Cong. ch.	10 50
Ft. Sisseton, Rev. J. C. Johnson,	50
Powell, Cong. ch.	11 08—22 08

WASHINGTON TERRITORY.

Anacortes, Pilgrim Cong. ch.	15 00
Skokomish, Cong. ch.	20 00
Walla Walla, 1st Cong. ch.	8 50—43 50

DOMINION OF CANADA.

Province of Quebec.	
Sherbrooke, E. Hargrave,	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Mission ch. for Rev. H. Kingman's work in China, Fl. 171,23,	66 79
Mexico, —, Friends,	20 00
Turkey, Talas, m. c. collection for Africa,	2 35—90 14

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Smyrna Girls' School, add'l,	320 00
For Ahmednagar and Wadale Girls' Schools,	260 00
For work at Gedik Pasha, Constantinople,	440 00
For "Socrates," care of Miss McCalum, Smyrna,	6 00
For Mrs. Edward S. Hume, Bombay,	40 17
For Elsie M. Garretson's work, Foochow,	50 00
For seven missionaries in this country during the year,	1,866 90
For outfits and refits of eleven missionaries going out,	1,869 99
For traveling expenses of four to their stations,	1,025 00
For work in Kobe, care of Emily M. Brown,	30 00
For Ellen M. Pierce, Aintab,	20 00
For bed in children's ward, Nurses' Training School, Kyoto,	60 00
For furniture for Inanda Seminary, Zulu Mission,	300 00
For expenses of its missionaries in this country during the year,	3,378 90
For several missions in part,	8,504 28—18,171 24

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 1,000 00

For two boys in Mr. Hume's school, India,	10 00
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For Miss Houston, of Madura, for a "bandy," 10 00—1,020 00

MISSION SCHOOL ENTERPRISE.

MAINE.— Bath, Winter-st. Y. P. S. C. E., for student Pasumalai, 20; Greenville, Union Cong. ch., 25; Machias, Cong. Sab. sch., 5; Mechanics Falls, Mission Circle, 6, New HAMPSHIRE.— Greenland, Cong. Sab. sch., 18.71; Hampstead, Cong. Sab. sch., 31; Keene, Cong. Sab. sch., 43.31; Tamworth, Nickel Mission Band of 1888, 4; Tilton, Boys' Mission Circle for young men studying for ministry in Kyoto, Japan, 28, 125 02	
MASSACHUSETTS.— Boston, Chinese Sab. sch., Mt. Vernon ch., for Hong Kong, 1.50; Hyde Park, Cong. Sab. sch., 3.31; Quincy, Cong. Sab. sch., 75, 19 81	
CONNECTICUT.— Columbia, Cong. Sab. sch., 15; Stanwich, Mission Band, 2; Waterbury, 2d Cong. Sab. sch., 25; Windsor Locks, 1st Cong. Sab. sch., for Kyoto Tr. School, 25, 67 00	
NEW YORK.— Cambridge, Cong. Sab. sch., 4.50; Sherburne, 1st Cong. Sab. sch., 22.10, PENNSYLVANIA.— Farmington, Mission Mite Socy, 5; Scranton, "Band of Reapers," for two pupils in North China, 15, 20 00	
ARKANSAS.— Little Rock, Cong. Sab. sch. 1 56	
TENNESSEE.— Memphis, 2d Cong. Sab. sch. 9 28	
OHIO.— Claridon, Cong. Sab. sch. 8 00	
ILLINOIS.— Elgin, Mrs. J. H. Wells' class for students in Kyoto school, 8.70; Joy Prairie, Cong. Sab. sch., for Mrs. Robert Hume, India, 16; Knoxville, Haynes Sab. sch., 4; Ontario, Cong. Sab. sch., 10; Rockford, Cong. Sab. sch., with other dona. to const. Rev. W. M. BARROWS, D.D., H. M., 22.33, 61 03	
MICHIGAN.— Grand Rapids, 1st Cong. Sab. sch., 25; New Haven, Cong. Sab. sch., 4.75; Port Huron, 1st Cong. ch., 24.92, 54 67	
IOWA.— Davenport, Ger. Cong. Sab. sch., 2.80; Manson, Cong. Sab. sch., 5.38; Newton, Y. P. S. C. E., 1st Cong. ch., 10; Spencer, Cong. Sab. sch. (of which from Birthday Miss. Box 5), 10, 28 18	
MINNESOTA.— Spring Valley, Cong. Sab. sch. 1 80	
KANSAS.— Louisville, Cheerful Workers, for Madura, 1 00	
NEBRASKA.— Fairmont, Cong. Sab. sch. 5 25	
COLORADO.— Colorado Springs, Cong. Sab. sch. 8 23	
DAKOTA TERRITORY.— Chamberlain, Cong Sab. sch. 5 00	
	498 43

CHILDREN'S "MORNING STAR" MISSION.

MAINE.— Norridgewock, Cong. Sab. sch., 15; Searsport, Cong. Sab. sch., 3, 18 00	
NEW HAMPSHIRE.— E. Derry, Cong. Sab. sch., 2; North Hampton, —, 10; Seabrook and Hampton Falls, Seaside Miss. Circle, 7.25, 19 25	
MASSACHUSETTS.— Boxford, Cong. Sab. sch., 11; Newton, Five children, 50c.; So. Framingham, South Cong Sab. sch., 13.80; West Somerville, H. and R. E. Bennett, 30c. 25 60	
CONNECTICUT.— Bridgeport, Infant sch., 1st ch., 10; Enfield, 1st Cong. Sab. sch., 2; Kensington, Mayflower Miss. Circle, 5; Newington, Cong. Sab. sch., 13.55; New Britain, Banyan Seeds, 10.02; Plainville, Cong Sab. sch., 4.05, 44 62	
NEW YORK.— Oswego, 1st Cong. ch. 2 00	
PENNSYLVANIA.— Mahanoy City, E. Jenkins, 50	
OHIO.— Lorain, Children, 2; Oberlin, 2d Cong. Sab. sch., 20, 22 00	

ILLINOIS.— Princeton, Class Five Cong. Sab. sch. 2 00	
MISSOURI.— Kidder, Friends, 1 00	
MICHIGAN.— Detroit, Mount Hope Girls' Club, 1; Hillsdale, Mary Smith, 50c. 1 50	
COLORADO.— Greeley, Cong. Sab. sch. 4 84	
MONTANA TERRITORY.— Poplar Creek, Geo. H. Wood, 27	
	141 58

Donations received in December,	54,591 49
Legacies received in December,	7,305 23
	61,896 72

Total from September 1 to December 31: Donations, \$117,241.49; Legacies, \$15,063.58=\$132,305.07.

FOR YOUNG PEOPLE.

ANCIENT ARMENIA AND THE ARMENIAN CHURCH.

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT.

ANCIENT Armenia occupied a large portion of the eastern part of the present Turkish Empire, and a small portion of Russia and Persia. As the region embraces the Taurus and the Anti-Taurus ranges, it is mountainous. Its earliest history, like all secular history of those times, is traditional and uncertain; but it is claimed that the government was one of the earliest formed, and that it was nearly cotemporary with the building of the Tower of Babel. It was in close relations with Assyria and Babylon and the empires of Cyrus and Alexander, and like them it was subjected to great vicissitudes, although its mountains were no little protection from invading foes.

In the fifth century of our era Armenia became subject to Persia, but about the middle of the seventh century it was subdued by the Saracens, who restored to it a nominal independence by the Armenians paying an annual tribute to the Mohammedan caliphs for about four centuries, until the caliphs were set aside by the Seljukian Turks, the predecessors of the Ottoman Turks, who are now in authority. Since the eleventh century they have been under Turkish dominion.

The largest rivers are the rivers of sacred history, the Euphrates and the Tigris. The former is nearly 1,800 miles long. The river at the point shown in the picture on the next page is about 350 feet wide. This is five miles below the junction of the two branches of the Euphrates on its passage through the Taurus Mountains. This is where we have generally crossed the river in going to Harpoot, which is about thirty miles beyond, eastward. There is an occasional bridge on the branches of the river, but I never saw or heard of one over the main stream. The ferryboat is a rude scow, propelled by a pole and a couple of oars, which, with the current, carry the boat diagonally across, leaving it to be drawn by men and ropes up to the proper landing-place on the opposite bank. The houses shown in the cut, for which we are indebted to Tozer's valuable book on Turkish Armenia, belong to the village of Gaban Maden, an out-station of Harpoot. The main part of the village lies to the left of the houses which are seen. The building to the right is an unused Greek church.

The Tigris is about two thirds of the length and size of the Euphrates. The view given on page 86 is of the Tigris after it has left the mountains of Armenia,



THE EUPHRATES AT GABAN MADEN.

at a point one hundred and twenty miles southeast of Gaban Maden, in the picture above, and a mile below Diarbekir, which was the missionary station of Mr. and Mrs. Augustus Walker. Since the death of Mr. Walker, in 1866,

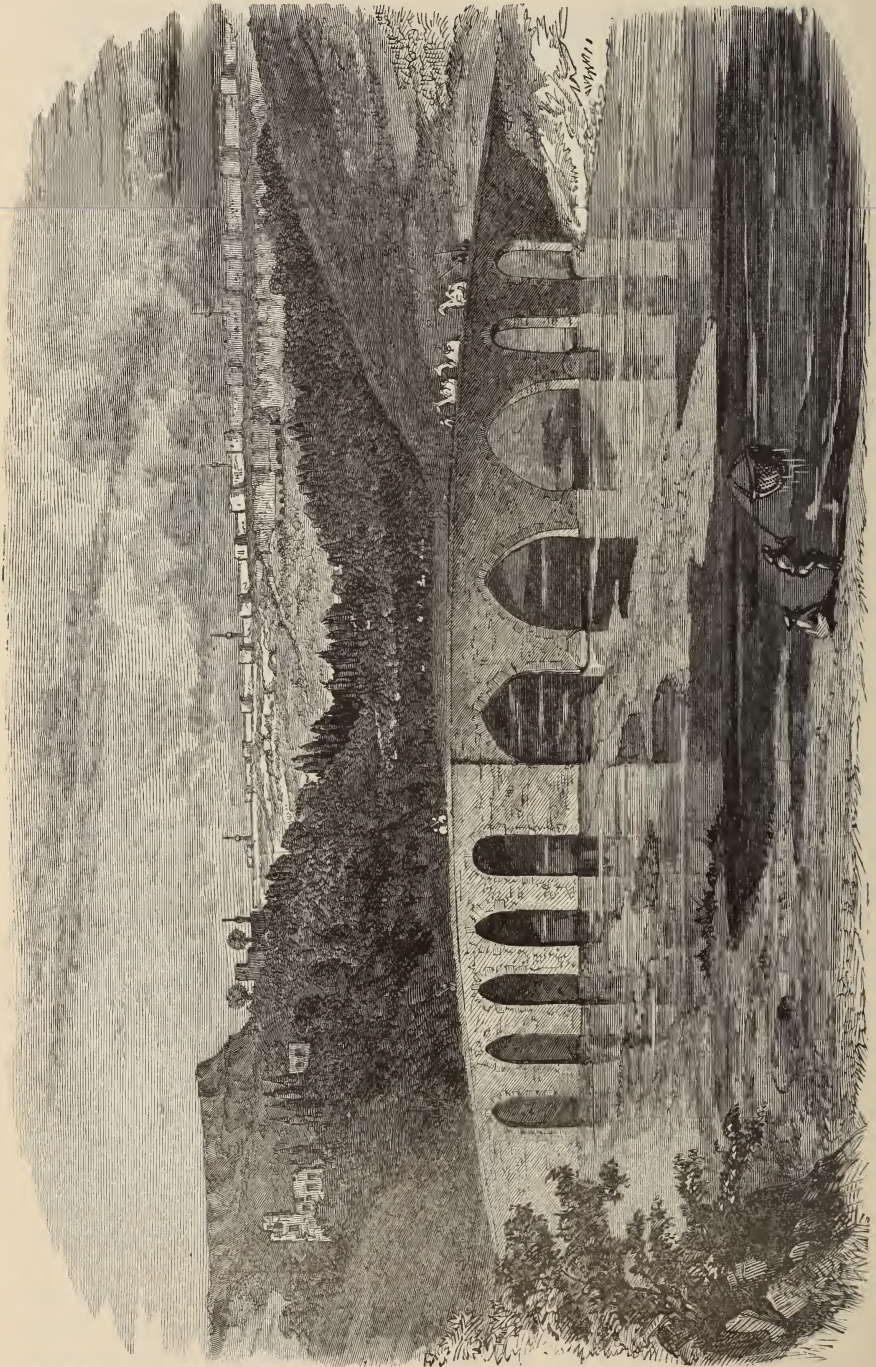
Diarbekir has been an out-station of Harpoot. This was the ancient Amida ; and no city in Turkey has so massive and so well preserved a wall as this. The bridge was doubtless of Roman construction, but the broad arches of the central portion are the repairs of some more modern power.

Armenian ecclesiastical history claims that the "Greeks," mentioned in the twelfth chapter of John, who wished to see Jesus, were Armenians, sent by their king, Abgar. The Apostle Thaddeus, assisted by Bartholomew and Jude. is supposed to have been the herald of the cross in that country. Many ancient churches are by tradition ascribed to him, but the gospel had indifferent success until about the year 300, when through the influence of Saint Gregory the Illuminator, who belonged to the royal family, Christianity was formally adopted by the Armenian government. This is probably the first time the Christian Church was allied to the State ; and like all such alliances, it was a disaster to the church. The Armenians rejected the decisions of the Council of Ephesus in 451, which condemned the theory of one nature in Christ, so they have generally been classed among those who hold that Christ's human nature was absorbed by the divine, "just as a drop of water is lost in the sea," and hence they have rested under the anathema of the Greek and Roman churches. In doctrine and worship they resemble the Greek Church, although they are more simple-minded and more easy of access than the Greeks. They have pictures in their churches, but not graven images. They believe in the intercession of saints ; in prayers for the dead, but not in purgatory ; in transubstantiation, and in absolution through confession to a priest and through penance. Their priests must marry once, and only once ; but the higher clergy must never marry. The priests are generally very ignorant, but ignorance is no barrier to the priesthood, as they are not required to preach. If they can read the prescribed ritual for the morning and evening service at the church, and also at weddings and funerals, no other qualification is required.

The chief of the hierarchy is the Catholicos, and he lives in Russian Armenia. The duties of the Armenian Patriarch, who lives at Constantinople, are, like those of the Greek Patriarch, largely political, for each one of the nationalities of which Turkey is composed maintains a distinct organization, and retains certain prerogatives, such as the decision of questions pertaining to marriage and inheritance, the trial and punishment of the clergy, etc., although the government is gradually withdrawing these privileges. The Patriarch, as the representative of his people at the capital, also has duties somewhat like those of a foreign ambassador. So the bishops whom he appoints over the dioceses devote themselves more to the temporal than to the spiritual concerns of their people. They occasionally preach, but this service is more frequently performed by *vartabeds*, a class below the bishops, some of whom receive special training for this office. In the majority of churches preaching is seldom heard, but there is a great improvement of late years in this respect, as well as in the character of the sermons.

The reading of the Bible has never been formally forbidden, and it is received as possessing absolute authority. It was translated about the year 400. Parts of it are read or chanted in the daily service of the church, but the ancient

language is little understood, and the tone in which it is read renders it still more unintelligible. The modern translation, made by American missionaries, has



THE TIGRIS NEAR DIARBEKIR.

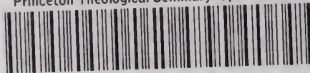
had a very wide circulation, and it is rapidly preparing the way for a complete reformation of the Armenian Church.

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